THE TEMPORISOVR,

that is to say: the obseruer of time, or *hee that changeth with the time. Compyled in Latin, by the excellent Clarke,* WOLFANGVS MVSCVLVS, *and translated into French, by Maister Valleran Pulleyn. And out of French into English by R. P.* 1555.

3. REG. 18.

How long will ye halt on both sides, if the Lord be God, folow him: but if Baal be hee, then goe after him.

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REPRODUCED WITHOUT SPECIFIC PERMISSION

GRACE, MERCIE, AND peace, from God our euerlasting father in the bloud of Iesus Christ, by the communication of his holy spirite be multiplied vnto thee (O Englande) into the imbrasing of the true honour of God in his word, and the forsaking of all, Idolatrie and hipocrisie.

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IN calling to my remembrance (ô England) thou contrey of my natiuitie, thy miserable presēt state, ouerwhelmed with iniquitie, wherin veritie is exiled, godlinesse secluded, vertue defaced, fidelitie suppressed, and trueth imprisoned. And on the other side, Falshood retained lyes imbraced, impietie cherished, vice aduaunced, Infidelity extolled, and vntrueth set at libertie, wherein true religion is altered into superstition, the word of God into mens traditions, the holy Sacramentes into blasphemious sacrifices & super-

ſticious Ceremonies, and the true worſhipping of god into execrable Idolatry, wherin thy faithful natural natiue King is chãged into a ſuperſticious vnnaturall forreine Prince. Thy worthie Maieſtrates, Nobilitie, & Rulers, into faint harted timerous perſõs, ruled of other their inferiors. Thy vigilant biſhops & faithful miniſters, into grieuous wolues and bloud thirſty murtherers. And thy infinite nũbre of goſpellers & faithful Chriſtians, into diſſembling hypocrites, and hollowe harted Papiſtes. I conſidered with my ſelfe what might bee the vndoupted cauſe of this ſo miſerable an alteration: for the certainty wherof I repaired vnto the worde of god, the onely diſcloſer of all trueth in doubtfull matters: wheras notably I found, Sinne, to be the vndouted cauſe of al theſe alterations, plagues, and mutations.

Le. xvij. n. 16. l. 9. 28. 3. 13. 5. 30. .25. v. ix. ix. 5. 8. 3.

For

For Sinne was the cauſe of *Adams* expulſiō out of paradiſe, of the ouer-flowing & drowning of the worlde, of the conſuming of Sodome and Gomor with brimſtone and fire, of the often captiuity and ſlaughter of the people of god: ſometime by the Egiptians, ſometime by the Madianites, Moabites, Amorits, Philiſtiās, Aſſyrians, Caldians and Babiloniās, and the finall ſubuerſion of Ieruſalem by the Romaines. Euen ſo is ſinne now the cauſe that god taketh away the light of his word from vs, and giueth vs ouer, to errour and darkeneſſe. Sinne is the cauſe that hee hath taken awaye our vertuous Kinges and Princes, and in ſtede of them hath geuen vs Hypocrites to raigne ouer vs. Sin is the cauſe that hee hath taken awaye the hearts of our Nobilitie, Counſell, and Captaines in making them faintharted

Gene. 7 *Gen.* 1 *Iudi.* 3 6. 12. 1 *Reg.* 25. *Mat.* *Luke.* 1 21. *Amos* *Iohn.* 1 *Iob.* 18 xxxvi *Iob.* 34 *Dan.* 4 *Eſay* 3 *Leui.* 2 *Deu* 2 *Iere.* 4 1. *Reg.* *Eſay.* 5 *Iob.* 12 *Iere.* 7. *Eze.* 13 *Nau.* 2. *Theſ.* *Amos* *Leui.* 2 *Deut.*

and weakelings, being cõtented to ſubmit their neckes vnder the yocke of ſtraungers. Sinne is the cauſe that god hath taken away from his people, his true preachers, vertuous miniſters, and faithfull ſheepheards, in giuing them ouer into the mouthes of moſt cruell wolues, rauening theefes & fugitiue hyrelings. Sinne is the cauſe that god hath ſent a daſing into the hartes of his people, to beleeue lyes, and not to credite the trueth: but to grope after vanitie, thinking by playing the hypocrits, to keepe the thing that they ſhall moſt certainly forgo. Finally to cõclude: ſinne is the vndoubted cauſe (as teſtifieth the ſcriptures) of all plagues, miſfortunes, ruines, mutacions, captiuities, and deſtructions. And vnleſſe thou repent in tyme (O Englande) it wilbe the cauſe of thy finall deſolation and vtter confuſiõ.

For

Musculus, H.

For thou doeſt euen nowe nouriſhe within thee, thoſe that ſhall cõſume thee. The Lorde hath wiſhed for thẽ out of a farre countrey, and they are ſpeedily come, euen thoſe that ſhall ruinate thyne honour, adnichylate thine auncient worthines, and bring thy praiſe worthie fame to ignominie and ſhame. O ſinne how odible art thou in the ſight of the moſt higheſt, that bringeſt ſuch cõfuſion vpõ them that hath ſo frendly imbraſed thee. O Englande, thou receiuedſt an ill geſt to herborowe, when thou waſt contented that ſin ſhould lodge with thee: whoſe loue and friendſhip is the wrath and enimitie of God: whoſe payment and recompence is, captiuitie, deſtructiõ and deſolation: for nowe thy pride ſhall bee rewarded with pouertie, thine aboũdance with ſcarcitie, thy greedy purchaſing with diſpoſſeſ-

ſing. Thy ſumptuous building with raſing down, & thine ambitiō with deſolation: yea the gorgiouſnes of thine apparell ſhall be tourned into ragges & ſackcloth: thine abondāt delicate fare, into famyne and honger, & the cheriſhed beautie of thy Ladyes and daintie Miſtreſſes into witheredneſſe and ſunneburning. Their faire layde out yellow lockes into baldneſſe, for the tyme approcheth that of force they muſt forgo their trinkettes of pride, the which at the admonicion of Gods worde they would not abandon, as ar their abyllements of gold, tawdrie laces, bongraces, fardingals, tablets, rings, with their garded & brodered rayement of ſundrie faſhions, conterfeyting all nations: and becauſe their hul bāds haue vainly ſupported thē in the ſame. Their bloud ſhalbe ſhed in the ſtreets, ſaith the Lord. *Eſay.* 3.

This

Musculus, W.

This ſhalbe the reward of ſinne thy geſt (O England) beſides the grieuous Idolotrie wherin thou now liueſt, to the vtter wounding of thy conſcientie, againſt thy knowledge by hypocriſie: the onely meane to accellerate & bring ſpeedy damnation vpon thy head. For this ſinne of Idolatrie is ſo odious in Gods ſight that at no time (as teſtifieth the ſcripres) hath the Lord left the ſame vnpuniſhed: wherefore be thou moſt certainly aſſured of his intollerable wrath and indignation, that after the committing of ſo many ſinnes, in ſtede of repentaunce doeſt end in Idolatry: yea, it is a plaine argument that thou art forſaken of God, and giuen ouer into reprobatiõ, for this is the ſinne (as witneſſeth the Prophetes) that commonly goeth before captiuitie, ſlaughter, peſtilence, famine, deſolation, & vtter deſtruc-

Exo. 32. 3. Reg. Num.

Iere. Ezec.

tion. O conſider, I pray thee, ó Englande, howe farre thou art already ſtrayed frō the ſheepfold of Chriſt, by one litle ſtorme of temptation. Oh how cleane art thou blowen away from the port of health, by one bluſtering blaſt of a buſie biſhop. O howe is the ſhippe of thy common wealth now toſſed through the vnſkilfulneſſe of one that ruleth the helme. Oh howe are thy faithfull Chriſtians induced to play the diſſembling hypocrits, in communicating at vnlawfull ſeruices and blaſphemous Idolatries, by the inſtigation of a fewe vnlearned Papiſtes. Where haſt thou learned in time of a ſtorme to abandon the helme, in the tyme of warre to contract amity with the enimies of thy Captaine, and in the time of tryall, to cloke & diſſemble thy faith? This hath not the worde of God taught thee, although

Musculus, w.

though thou pretend diuers excuſes for the ſame: but rather the loue of thy ſelf, of the world, of thy goods & riches, thy lands and poſſeſſiõs, thy wife & children, thy filthy pleaſurs, & fleſhly delits, the which all, thou thinking by thy diſſimulat hipocriſy to ſaue and preſerue, thou ſhalt moſt certainly loſe & forgo, as witneſſeth the veritie, ſaying: whoſoeuer goeth about by any fraudulent meanes to ſaue his life, he ſhall moſt certainly loſe the ſame: yea, euẽ this tranſitorie life, beſide the perpetuall damnation of ſoule and body in the life to come. For the Lorde will reteine no ſuch ſouldiers in his Campe, as ſhall beare a flattering face towards his enemies, & aſſociate them ſelues with his aduerſaries, he wil haue no ſuch ſeruing mẽ in his Court, as ſhal halt on both ſides, being neither whote nor cold, ſeeking to pleaſe

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two cõtrary maiſters, god, & Mammon: yea, he accoumpteth all thoſe pretenſed frendes, for vtter enimies, that will viſite the table of Diuels, and his alſo: that ſeeke to couple Chriſt with Beliall, light with darkneſſe, righteouſnes with vnrighteouſnes, the beleeuer with an infidel, and the temple of god with images. In all theſe things thou art coulpable, O Englande, through thy diſſimulate hypocriſie, in declining frõ the trueth: Notwithſtanding thine earneſt promis, vowe, and conſent, to continue a faithfull Souldiour, a true ſeruant, and an vnfained friend: for who is hee in thee, at this preſent (a fewe onely excepted) that either for feare of men, or loue of the world doeth not abandon the perſecuted, impriſoned and exyled congregation of god, his faithfull ſeruauntes, and ioyne him ſelfe with the companie

Musculus, W.

panie of Idolaters and maſmongers his enimies? who is hee that is now contended to abandon the table of the Lord, the holie communion and Sacrament of Chriſtes bodie and bloud, & to vnite himſelf vnto that ſacrificinge bloudie aultar of the blaſphemous bredden god, the roomiſh Idoll? who is hee that doeth not now with all deligence, in ſteed of the lyuelie water of gods holie worde truely preached, repaire vnto the filthie puddels of mennes ſuperſtitious doctrines, therewith to ſatiſſie their thirſte? yea, who is hee nowe in thee, that notwithſtanding before tyme hee condempned with knowledge of conſcience all maner of Images and Idolles, that doeth not nowe daylie repaire vnto the Temples of Idolaters, in whoſe Companie, and that before theyr Idolles, they praye, they kneele,

they are bareheaded, they lift vp their handes, they receiue holy water, & holy bread, with diuers other
10 exteriour ieſtures of the body? And
7. yet (that worſt is) they affirme, they doe not offende in as much, as they ſaye, they doe it not with the conſent of their hart, but only with the outwarde ieſture of the bodie, and therefore no ſinne, in aſmuch as the Lorde onely requireth the hart, the which they giue vnto him: as thogh
0. there might bee made a ſeperation of the ſoule and the bodie, in dedicating the one vnto the ſeruice of God, and the other to Idolatrie: as though the Lorde had not created them both, in vniting and knitting them together, making but one mā, reſeruing them both to immortality as though the lord god did not earneſtly require in his lawe of euerie
12. one of vs, our whole ſoule, harte, minde,

Musculus, in.

mind, ſtrength, power, and outward man: and yet they contrarie to this knowledge, doe make a ſeparation, wheras the Lord hath made ſo perfite a coniunction. But I feare mee this their ſeparatiõ tendeth to none other end, but to deuide themſelues wholy from God, both in ſoule and body, for hee will not haue the one without the other, neither is he pleaſed with half of his creaturs. Wherefore if he that deteſteth whoredom, fleeth the ſtewes and companie of whoremongers: if hee that hateth ſwearing, auoydeth the felowſhip of blaſphemers: & if hee that loueth quietneſſe, refraineth the companie of Ruffians and quarellers. Howe much more oughteſt thou, O dearly beloued, if thou diddeſt indeed hate Idolatrie, as thou pretẽdeſt in word, to auoyde and flee the companie of all Idolaters in the committing of *Mar.1.* *Luke.1.*

their Idolatrie: howe much more (I ſaye) oughteſt thou to auoyde their brothell houſes and ſtewes, their ſinke and puddell of filthy Idolatry, and that not onely with the hart & minde, but alſo with the body and outwarde ieſture. For the Lorde
1.10. doeth not onely require (as witneſſeth Saint *Paull*) the confidence and beliefe of the hart vnto iuſtificatiō, but alſo the outwarde confeſſion of
Rō.11. the mouth and exteriour conuerſation vnto ſaluatiō. Let not the greaſie fleſhpottes of Egipte, I meane the pleaſures of this life, ſo much fincke into thy minde, as for the enioying thereof, thou bee contented to abandō the church of god in the deſert, and retourne to thy filthie puddell again. Set rather the examples before thine eyes of the holie Patriarks, Prophets, Apoſtles, & all other godly men from the beginning

Musculus, in

ning, who all as neceſſitie required, haue abandoned willinglie theyr pleaſures, forſaken their commodities, relinquiſhed their natiue countrey, haſarded their liues, ſhed their bloud, and paciently indured the moſt greeuous torments of tyrantes for the teſtimonie of the trueth, rather then they would either in body or in minde communicate with the vngodly in any vntrueth. Why rather doeſt thou not practiſe in this raging ſtorme of temptacion, the worthie examples of *Daniell*, *Tobias*, *Eliazar*, *Sydrach*, *Miſech*, and *Abednego*, with diuers others, contained in the holie Scriptures: who all would giue no place (as touching their religion in the true worſhipping of God) vnto the contrarie commaundementes of wicked Princes. Then the examples of Nicodemus, Ioſeph of Aramathia,

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and *Naaman* the *Syrian*, which seme to you to colour your hypocrisie withall. But they being rightfully wayed and truely vnderstanded, measured with the lyne of God his holy worde, shall litle defend your wicked attempts, but rather directly confute the same. The which thing to accomplish, because I of my selfe am vtterly insufficient and vnable, and for the tender loue that I beare into my natiue contrey, whose salvation in Christ Iesu, I continually wish for as mine own. I haue taken vpon me to reduce into our natiue toung (according to my promise in my former translated Booke) a worthie worke that lately happened into my handes, no lesse necessary thē profitable, and no les profitable thē godly for this present time. The which doeth most directly and inuincible aunswere to all maner of ob-

obiections and wrong alledged examples that may bee produced for any diſſimulation in religion, Compiled in.iiij. Dialoges, by the faithfull ſeruant of Ieſus Chriſt, and excellent learned deuine, *Wolfangus Muſculus*, for the comfort, edyfication and inſtruction of his countrey men the Germaines, then oppreſſed by the tyranny of Antechriſt in his filthie mẽbers. And now I dedicate the ſame vnto thee (Oh Englande) with the ſame minde for thy ſinguler premonition and conſolation in theſe thy dayes of aduerſitie and miſerie, oppreſſed with the like, or rather greater, antechriſtiã cruelty & tyranny. In this Booke are foure Collocutors or ſpeakers aptlie ſet forth of the Author. The firſt is named *Euſebius*, who according to the ſignification of his name occupieth the place of a faithfull Chriſtian, al-

weyes perſeuering in the feare of God, voyde of all diſſimulation, hauing alwayes a true and liuely faith, without declining at any time from the ſame, for any thing that the deuill, the worlde, or the fleſh can doe, or imagine. The ſecōd is called, *Irenius*, who as his name importeth, is altogether peaceable, and a louer of vnitie and concorde, and therefore hee perſeuereth in his accuſtomed maner of liuing, without caring for any trouble that riſeth through any alteration of religion, wherein hee differeth from the other twoo, in aſmuch as he doth not condemne all religion, as doth the *Mondayn*, neither yet is hee ſo variable as is the *Temporiſaur*, but for all that he ſwarueth from the rules of a true chriſtien, in that the peace and tranquilitie of the common wealth is more deare vnto him, then is the glory of

Musculus, ..

god, the floriſhing of his worde, and his owne ſaluation. The third is named, the *Temporiſour*, becauſe of his diſſimulation, who obſerueth more the tyme, then the rules of a Chriſtian, tendering his owne ſaluation. The laſt is called *Mondayn*, that is to ſay: a worldly mā, or an infidell, who hath neither God, nor any religion, in any reputation. Theſe foure perſons thou ſhalt heare ſpeak in theſe Dialoges, and that ſo aptly and decētly, that (if they had the like grace in the Engliſhe, as they haue in the french) thou wouldeſt rather iudge them the liuely voyces of men then otherwiſe. As it is, take it in good worth, as a teſtimonie of my good-will and earneſt zeale vnto my natiue Countrey. Truſting, gentle Reader, that after thou haſt diligentlie peruſed the ſame, and examined it with the Touch ſtone

of gods word, and thine owne conſcience, thou wilt ſearch no more excuſes to couer thy diſſimulatiō & impiety withall. For truely ſuch inuented excuſes are manifeſt argumentes of the vtter contempt of the ſonne of god and his kingdome, as the parable of thoſe that were inuitated to the mariage doeth notably teſtifie: wherfore flee all excuſes, & come to the banket now while thou art called, leſt thou with thine excuſes be for euer excluded, & paduētur neuer after called again. Wo worth thoſe oxen, that farme, that wife, or any other earthly pleaſure, that ſhal ſtaye vs from comming to that celeſtiall ſupper, whereas thou ſhalt beholde the ſonne of God friendly imbraſing thee: ſaying: Come thou bleſſed of myfather, & poſſes the life euerlaſting, make mery and reioice, the Lord graūt you to be foūd in the nombre

th. 22. c. 14.

b. 19. c. 14.

nōbre of thoſe his geſts in that day, hauing on the wedding garment, & not amōgſt the fooliſh ſleeping virgins, who, hauing no reſpect vnto the cōming of the bridegrom, were ſhut out frō the mariage, whoſe triū-phāt cōming, I aſſure you, is not far of, for the ſignes going before the ſame, haue already appeared. The ſon of perditiō is reuealed, iniquity hath already the vpperhād, the loue of many is abated. What a nombre is there that depart from the faith, in giuing heed vnto ſpirits of errour and diueliſh doctrines of them that ſpeak lyes through hypocriſie. How are mē now become louers of them ſelues? Couetous boaſters, proude curſed ſpeakers, diſobeiēt, vnthākful vngodly, vnkind, trucebreakers, fals accuſers, traytours, highminded, deſpiſers of thē which ar good, greedy vpon voluptuouſnes more then the

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louers of god, hauing a similitude of godlines, but haue denyed the power thereof: whose madnesse is nowe made apparant vnto all men. These are the tokens as witnesseth the scriptures, that shall immediatly go before his comming, as the blossom and leaues of the figtree before the Sommer. The which tokens if they haue lately appeared, or no: I appeale to al mens cõsciences: wherefore yee holy ones of the Lorde, reioyce, for the day of your redemptiõ draweth nighe. And in the meane time the lord Iesus, the only sauiour of our soules graunt vnto euery one of vs his holy spirite, to the end that we vnderstanding these things, may ioyfully bear in our bodies the mortification of the lord Iesus, to th'end that the life of Iesus Christ may appeare in vs, his grace and peace bee with you all. Amen.

R. P.

Musculus, &c.

THE TEMPORISOVR

(that is to say: the obseruer of time.)

Compyled in Latin, by the excellent Clarke Wolfangus Musculus, and translated into French by M. Vallerain Pullain And out of Frenche into English by R.P. 1555.

THE I. DIALOGE.

The Persons or Collocutours, are Eusebius, the Temporisour, and Mondayn.

Eusebius.

I Cannot sufficiently coniecture what will be the finall end of this so peruerse and corrupted world. Which is so straunge, so wicked and troublesom, that a christian man cā find no place (no not among those that haue, or seme to haue the knowledge of god) to rest in. Manie years hath it beene argued, how to know

the verity from the errour the trueth from the lye, and the light frō darknes, aſwell in the doctrine as in the Ceremonies of lōg time vſed in the chriſtiā church. And this contentiō hath not beene ſmall, but hath coſt much Chriſtian bloud. The which thing finally could none otherwiſe bee reſolued and brought to paſſe, thē by only cleauing vnto the holy Scriptures, in ſearching therein the veritie, taught vnto the worlde by Chriſte and his Apoſtles, and that being ones foūd out, not only reuerently to imbrace the ſame, but alſo to forſake all erronious and ſuperſticious doctrines, were they neuer ſo old, and ſo often cōfirmed by the vniuerſall authoritie of the Church. The which thing to bring to paſſe, diuers excellent perſonages haue not onely imployed their priuate ſtudy and labour, but alſo publikely without

without al feare haue aduaũced the ſame, by the ayde and authoritie of the ordinarie Maieſtrates. So that in diuers places all papiſtical doctrine and ſuperſtitious ſeruices were vtterly aboliſhed, withall their falſe conſtitucions, which rather ſeemed an apiſh maſking, thẽ a holy eccleſiaſticall miniſtration. The lande of Almaine was alſo repleniſhed with plenty of good books, compyled by ſundrie excellent Clarks, both learnedly and godly. Yea the nombre of Bybles of the old and newe teſtaments were infinite: which not only the learned but alſo the vulgare people did diligently reade. Euerie where, & in euery Temple was cõtinuall preaching and ſermons agreeing in one vnitie of doctrine. There was no place in the land but ye ſhould haue heard ſong the pſalmes of *Dauid*: yea, the wiſedome of

God did crye in the ſtreetes. And to conclude it ſeemed that in theſe laſt dayes, the true religion and the ſimplicity of the auncient Church, ſo long time defaced, was perfectly reſtabliſhed and reſtored again. But nowe for one litle miſt and ſtorme of temptation, which is ſuddenlye hapned after ſo longe a caulme and faire wether, dyuers are become ſo afrayde that they are vtterly declyned and fallen backe to thoſe ſuperſticions before expelled. And of which nombre ſome are ſo reuoulted, that not only they do willingly abandon the veritie manyfeſtlie knowen, but alſo perſiſt in tearing and renting the ſame with theyr abhominable blaſphemes, to the ende it might not appeare that they are turned from God, but frō errour and hereſie, in making their reuoulting to ſeeme no reuoulting, but rather

Musculus, ..

ther a repentaunce and reconciliation. The other ſort, although they vſe no ſuch plaſphemes againſt the trueth, but as they haue knowen it, do keep it ſecretly hid in their harts: yet neuertheleſſe they doe not refraine to aſſiſt and to bee preſent at the execrable maſſe & ſuperſticious Idolatries, no more then the firſt. And doe not onely diſſemble that which is in their harts, but alſo the worſt is againſt their owne knowledge and conſcience, they do outwardly make a ſhowe of that thing, that they do not inwardly approue, but deteſt and hate. And yet neuertheles in doing hereof, they doe curiouſly ſearche the meanes to heale the ſecret gnawing of their woũded cõſcience. They write to diuers learned men, to knowe the certaintie, whether it be lawfull for a man that hath knowledge, to cõmunicat &be

preſent at the ſuperſticious Ceremonies, or rather Papiſticall blaſphemes of the vngodly, or no? They make ſemblant to enquire of thoſe things as thogh they did not know, what a man fearing God, ought to doe, or leaue vndone. But moſt of theſe doe it not becauſe they would learne, but rather to the ende they might finde ſome ſtaye and comfort in the abuſiug of their conſciences. But what man is that, that is ſo ignorant of God, and of all religion, that directly vnderſtãdeth not, that this queſtion nothing appertaineth vnto thoſe that truely feare God? neuertheleſſe I will more diligently from hẽceforth aduiſe my ſelf, how I may directly aunſwere thoſe that ſhall interrogate and queſtion with me hereof.

Mondayn.

I cannot tell what diueliſh rage

hath

hath of late occupied the mindes of a ſort of fooles. They do complaine of theſe folyes that hath brought al the worlde in trouble, in the which alſo there is ſo litle certitude, that for the ſpace of theſe. 30. years they haue contended together without any agrement, or certaintie therein. And this euill is not newe. For what tyme hath there beene, that this ſuperſticious cõtenciõ hath not vexed and troubled the world? Through a heape of fooliſh queſtions, of God, of the true ſeruice of god, of the trueth, of the religion, and I cannot tell what other fantaſies. At whom I laugh at pleaſure, without binding my ſelfe to any maner of religion, vnles it be to my commoditie and profite: and ſo I find my ſelf moſt at reſt and eaſe, vſing all thinges at my pleaſure, in caſting aſide all ſolicitude and care, that occurreth and

hapneth by the occasion of religion. But me thinkes I see yonder my cosin *Temporisour*, who is in mine opinion wyser, then a great many of other, in that hee hath without any great difficultie abādoned this new founde religion, lately introduced. For as I remembre, it is not past 20. yeares agone, that this fantasticall new opinion began to budde forth and reuyue. And then this fellowe was one of the first that chaunged his opinion, according as the tyme then required. And hetherto there hath no euill happened vnto him therfore, as it hath done vnto diuers others. For he hath in euery condiciō sought to liue at his ease in pleasure, and hath wittely wounde himself out of many troubles, wherwith amongst the rest he was afflicted, & that not onely in his outward conuersation, but also inwardly in his con-

ſcience. He hath now perſiſted and continued in this libertie that they terme, Chriſtian, as long as it ſerued to his purpoſe and quietneſſe. But now in as much as he cannot perſeuer therin, the tyme ſo altering, with out imminent daunger both of body and goods: hee loueth rather to follow the thing that ſerueth to his commodities, then as a bedlem to put himſelf in daunger for ſo vncertaine a hope. And therefore now he beginneth to ſtrike his ſayle, and frameth him ſelfe vnto the preſent tyme. But herein, he and I do differ. For I doe not care of any maner of religion, nor any opinions of the ſame, nor doe not paſſe a ſtrawe to ſemble or diſſemble in any maner of thing that is. But he cõtrary wiſe, although vpon euerie motion hee doeth change his opinion, accomodating him ſelfe vnto the time, can-

not refraine his harte from this conceiued rage, but continually (as a sort of other fooles do) tormenteth and vexeth himselfe therewith. And in this hee is more vnfortunate and vnquiet, then I am: in that he cannot all together vnburden him selfe of these fantasticall opinions, as I do. And yet neuertheless hee is more wise & prudent then the other sort, the which (I cannot tel for what superstition sake) do submit and giue ouer themselues, to a thousand maner of miseries & afflictions, leading a difficile and perilous life aswel for them selues, as their friends: and finally doe fall into diuers extreame daungers. But nowe I will call him. VVhence cõmest thou Tẽporisour?

Temporisour.

I come from the College, and frõ e sertice of blowers and organ players.

Mond.

Mondayn.

What haſt thou done there, ſeeing that thou art not accuſtomed to haunt that place?

Temporiſour.

If I had the lybertie, that I had in time paſt, I would not nowe haunt thoſe ſeruices, that my conſcience ſo much abhorreth: but I am nowe conſtrained to do otherwiſe, then I haue beene accuſtomed, if I will auoyde to fall into extreame dãgers. And thus hath tyme altered my doinges.

Mondain.

Thou doeſt wiſely in mine opinion: for what haue we to doe with thoſe ſtrifes and contenciõs, that are riſen vp in our dayes, amongſte the wiſe, vaine, and idle perſons? Let vs obeye thoſe that rule, and haue the auctoritie to ordre theſe things, and cã do to vs good or euil, wel or wo.

Temporiſour.

Euen ſo I do, and ſo liue in quietneſſe as concerning the world. But for al that, my cõſcience is wonderfully troubled.

Mondain.

Wherfore I pray thee?

Temporiſour.

Aſkeſt thou that? Doeſt not thou knowe that thoſe ſinne greeuouſlie that do any thing againſt their conſcience?

Mondaine.

That is nothing els but a dreame of the Theologians, which I haue oftentymes hard before: but I praye thee, conſider directly what maner of conſcience thou haſt.

Temporiſour.

Be it as bee may, I ſinne as often as I doe any thing againſt the ſame.

Mondayn.

I wil not enter in diſputaciõ with thee

thee touching the qualitie of the cõſcience: but I demaund of thee, if thou thinke that the Princes & Maieſtrates that conſtraine thee to go to the ſeruices of the Papiſtes, are not moued thereunto by their conſciences: to witte, to reſtabliſhe by their power and authoritie, the old accuſtomed Religion, that hath bene aboliſhed theſe certain years?

Temporiſour.

I will not deny, but that it may be that ſome of them doe it, their conſciences mouing them thereunto: but it cannot bee alſo denyed, that diuers of thẽ do ſo liue, that it is not poſſible to iudge whether they haue any cõſcience, or feare of god, or no.

Mondayn.

Thou mayſt not for al that doubt but that they are conſtituted in authority, and haue power ouer their ſubiectes.

Temporisour.

I doe acknowledge and allowe their power and auᶜthoritie.

Mondayn.

VVhat maner of cõscience then hast thou, that refuseſt to obeye the higher powers?

Temporisour.

I doe not altogether refuse that, but rather think that they ought to be obeyed only in worldly matters, and secular cauſes, and not in religion. I thinke certainly they haue auᶜthoritie in temporall regiments, but not in mens conſciences, which are ſubieᶜt vnto one onely God.

Mondayn.

Thou abuſeſt thy ſelf, wherefore laye a ſide this thy fooliſh and ſcrupulous conſcience, and deſiſte from all care & penſifnes of minde, which conſumeth thy body without any occaſion or purpoſe. And knowe this,

Musculus, ..

this, that the Maiestrates haue receiued authoritie ouer all thinges: they haue in this worlde all maner of power & preeminence. Art thou ignorant of this saying: (*Dimidium imperij cum Ioue Cæsar habet*) *Iupiter* and *Cæsar* haue the Empire deuided betweene them. And because thou shalt not reiect this, at the saying of a Panym: see howe the scripture confirmeth it. The heauen is the Lordes, but as for the earth he hath geuen it vnto the children of men. God hath no maner of care of these thinges that hee hath committed vnto the power of those that he hath ordeyned Monarches and Gouernours of the world: to th'ende they may at their pleasure ordaine the state of religion, as it shall seeme vnto them expedient for the better ordre and regimente of their Subiectes, and to them wee must

obeye in all thinges. Furthermore thou haſt a wife and children, ouer whome by the appointment of god, thou haſt eſpeciall charge: by what conſcience then I praye thee, ſeeing thou doeſt ſo often alledge thy cō-ſcience, canſt thou abandon & for-ſake them, in withdrawing thy help from them, when they haue need of thee? Furthermore thou haſt thy neighbours, with whome thou art bouud to liue in peace and tranquilitie, as if thou wert but one body with them: With what conſcience canſt thou then refuſe their honeſt requeſt to remaine and dwell with them, and do as they doe? See howe thou art circumuented and incloſed on euery ſide. Aboue thee is the authoritie of the Maieſtrate, to whom thou knoweſt and confeſſeſt, wee ought to obeye. Equall by thy ſide is thy wife, who is ſtraitly commen-

ded

ded vnto thee of god. Vnderneath thee are thy Children and familie, who all as right requireth, call vpon thee for thy helpe. If thou then doe abandon and withdraw thy helping hand from them, haſt thou not falſified thy faith, as often tymes thy preachers haue taught thee? Neare vnto thee are thy neighbours, to whom thou oughteſt to be firmelie vnited, as one mẽbre with another. I omitte here what thou oweſt of duetie vnto thy ſelfe: wherfore then without any occaſion doeſt thou ſo much afflicte and diſquiet thy ſelf in a matter ſo apparant, for a litle fooliſh and ſcrupelous conſciẽce ſake? Followe rather my counſell, frame thy ſelfe vnto the will and pleaſure of the Maieſtrates, not onely by an outwarde ſimulation, as I ſee thou doeſt, but alſo with the inward motion of thy harte, and leaue thoſe

disputations vnto the learned diuines and prudēt Maiestrates: if they thinke meete to change old things, well, obeye thou, let it suffise thee that thou hast beene of that sect and opiniō these 20. years. If they thinke it expedient to restablish auncient customes, and to reedyfie again that which of late hath beene ruined, cōtent thy selfe likewise: if they make any inhibiciōs, beware thou do not transgresse against them: if they cōmaunde any thing, obeye the same: and by this meanes thou shalt please all men, and shalt bee reputed prudent, discrete, and well aduised: and so thine affaires and substance shall remaine in peace and tranquility, & shalt possesse the same in quietnes: for what folly is it to doe that thing by constrainte and compulsion that thou mayest doe willingly, and although thou woulde st not do it, yet

shalt

Musculus, &c.

ſhalt thou be compelled.

Temp. Truely, thy counſell is very pleaſant and agreeable vnto the fleſhe, but for all that thou haſt not as yet healed the wound of my conſcience. This is a good counſell to conſerue and keepe my goods, but my conſcience doth vtterly repung againſt it. For all that thou haſt alledged of the auᵭhoritie of the Maieſtrates and Princes, and then of my wife, children and neighbours is not according to the worde of GOD, as I could ſufficiently proue by diuers obiections. But I perceiue yonder *Euſebius*, who is a man truely fearing God, and louing pure religion. I will ſpeake with him, wee muſt make a litle haſte, for hee doth goe apace, hee hath ſome Booke in his handes, it may bee that hee commeth foorth to walke abroade, to recreate his minde

in meditating ſome good thing?

Mondayn.

What occaſion moueth thee to goe vnto him, hee is a ſimple ſuperſticious Idiote? There is no doubt but the booke that hee hath in his hand is a newe Teſtament, that is to ſaye: the doctrine of ſuperſticion where withal the world is troubled.

Temporiſour.

For all thy ſayinges: I will go to them.

Mondayn.

I will go alſo, to heare what theſe fooles ſhall deuiſe togeather, and learne by what meanes they doe thus torment their conſcience.

Temporiſour.

Heareſt thou Euſebe? Stay a litle, if thy buſineſſe require not to much haſt.

Euſebius.

Yonder commeth he that I haue diuers times deſired to talke withal, to proue if I could reduce him into the

Musculus, ...

the right waye: but I feare mee it is loſt labour, for hee is a perfite Temporiſour as well in name as in facte, ſuch a one as beleeueth for a time, & when temptation commeth, withereth away. And more ouer me think I ſee with him his Coſin Mondayn, a man alienated and deuyded from all religion. But for as much as hee calleth me, I will ſtaye, and ſee what he would haue.

Temporiſour.

Whether goeſt thou, *Euſebe*?

Euſebius.

Into the fieldes to walke, to recreate my ſpirite. VVhat wilt thou haue with me?

Temporiſour.

Of long tyme I haue purpoſed to come and viſite thee at thy houſe, to conferre with thee of this miſerable ruine of our religion, which thinge troubleth my ſprites ſo much, that I

can

can reſt neither night nor day.

Euſebius.

If it pleaſe thee, let vs returne thē to my houſe together?

Temporiſour.

I am right well contente. What wilt thou do Mondayn?

Mondayn.

If I wiſt I ſhould not offend you, I would be gladly with you at your communication?

Temporiſour.

I ſhalbe contented for my part.

Euſebius.

And I reiect no man: much leſſe then will I refuſe a neighbour. And as the trueth is cōpared vnto light, euen ſo is ſhee not afraide to ſhine and appeare before al maner of perſons. God willeth that we do aſſemble together in his name, and hath promiſed to be in the middes of vs. I will goe in before, follow ye both.

Tem-

Musculus, W.

Temporisour.

Peace be vnto this house.

Eusebius.

And to all those that enter in.
Come let vs go in yonder.

Mondaine.

Howe many bookes, and howe litle houshold stuffe? Is there a more foole then this man?

Eusebius.

Sitte downe at this table.

Temporisour.

We will, seeing thou biddest vs.
Sit thou downe also.

Mondayn.

I had leuer sit at a table furnished with wine, thē with books. I see nothing here but papers, I wold to god rattes and myce had eaten them all: for and these bookes were not, wee should liue in more peace in the worlde, then wee nowe doe.

Eusebius.

From
hence
forth
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speak
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ther c
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sing c
his sa
ings.
so we
not c
pearl
befor
swine

Graunt, O Lord Ieſus Chriſt, that we may profite in ſome thing to the glorie of thy name. Now Temporiſour ſay what thou wilt, and we will heare thee, and communicate together freely euerie one according to his conſcience.

Mondayn.

Yét again this conſcience, what deuill inuented that name?

Temporiſour.

Thou knoweſt very well Euſebe, what my ſubſtance is.

Euſebius.

I knowe it to bee very great, the Lord graunt that thou vſe it well, & that thou mayeſt poſſeſſe it, and it not thee.

Temp. Thou knoweſt alſo what a nombre of children I haue.

Euſeb. The Lord increaſe them, and keep them to his glorie.

Mond. Oh foole what haſt thou

to

to do with the glory of god? thinke of thine owne.

Tem. I desire euē the same with all my hart. Thou knowst furthermore in what reputacion I am in, with the Burgeses and maiestrates.

Mond. Thou doest well to think of these thinges, beware that thou doest not hasarde them to much.

Eusеb. I know all those thinges, my friend Temporisour.

Temp. Nowe am I come to this yssewe, either to hasard and forsake all together, or els to ioyne my selfe with other men, in being present at the papisticall seruices and superstitions by dissimulation. Wherefore, I beseech thee in the name of God, that thou wilt tell me thine aduyse, if it bee lawfull, without offence of conscience to him that knoweth the veritie of the holy scriptures, to bee present at the papisticall superstici-

ous ſeruices through the compulſiō of his ſuperiours?

Mond. What a fooliſh queſtion is this to enquire (if it be lawful) whē that neceſſity and conſtraint teacheth him, what he ought to do?

Euſeb. Thou mayeſt eaſily gather mine aduiſe herein, by that which thou ſeeſt me do, for I do that that I thinke to be the beſt, if I had herein a better iudgement, truely I would put it in practiſe.

Mondayn.

And if thou wert in his place thou wouldeſt doe otherwiſe.

Temporiſour.

I ſee well what thou doeſt. Thou doeſt keepe thy ſelf from comming to any of the papiſticall ſeruices. But that notwithſtanding I deſire to know if I may not be there without ſinne?

Euſeb. If thou mighteſt ſo bee there,

Musculus, ..

there, euen ſo would I, and alſo all other that now abſtaine themſelues thence: for I thinke it no more lawfull for thee to bee there, then for mee. But firſt let mee vnderſtande howe thou doeſt behaue thy ſelfe in this point.

Temp. How that do behaue my ſelfe? I doe obeye the ordinances of the Maieſtrates, and I come to their ſeruices, according as they haue commaunded.

Mond. Therein thou doeſt not fooliſhly.

Euſeb. Is it true? Doeſt thou firſt of all the thing that they command thee: and then aſke if it bee well done? Why diddeſt thou not rather firſt aſke, what had beene the duety of a man fearing GOD, and after thou haddeſt knowen the ſame, to haue put it in practiſe? Doeſt thou not remember this olde ſentence:

firſt determyne, and then put in execution? But thou haſt done cleane contrarie.

Mond. He hath done both wiſely and aduyſedly, according to the preſente neceſſitie: but in the other thing he hath done fooliſhly.

Temp. Thou haſt ſayd well, but I was forced to doe as I did.

Euſeb. VVhereto then ſerueth it to aſke counſell, if it bee lawfull, or no, ſeeing thou art reſolued to doe the thinge that they compell thee? Conſultation belongeth vnto thoſe that are about to determine a thing, the thing being as yet neither done nor begon: being in their facultie either to doe, or vndoe: thoſe (I ſay) may receiue profite by conſulting and inquiring thereof. But ſeeing that thou haſt loſt this libertie, by thine owne folie, I cannot perceiue to what end and purpoſe thou mo-

ueſt

Musculus, &c.

ueſt this queſtion, after it is done.

Mond. It is without all ordre.

Temp. I am not put from this libertie, but as I ſayd before, I am forced to do that the Maieſtrates cõmandeth.

Euſeb. If thou be a Chriſtian mã, thou canſt not be compelled to doe an vnlawfull thing.

Mond. This fellowe is out of his wit: if hee cannot be compelled, no man would compell him: but they doe conſtraine him, ergo he may be conſtrained.

Tem. VVhat can I not be cõpelled?

Euſeb. All their commandemẽts haue a condition annexed thereunto, to witte, if any man wil not obey, that he be puniſhed.

Temp. It is ſo.

Euſeb. Then mayſt thou chuſe, either to do that they commaunde, or els to endure & ſuffer that which

the condicion annexed thereunto doth threatē: thou maist chuse then, one or other.

Temp. I knowe all this to be true.

Euseb. Seing thē that thou mayst chuse according to thy pleasure, howe canst thou say then, that thou art constrained? there can bee no compulsion, whereas there is election..

Temp. I cannot denye it: but it is dangerous to fall into the hands of those that may oppres and subdue me. For feare wherof, I do that they commande me.

Mond. VVisely done.

Euseb. But it is a greater matter to fall into the handes of the lyuing God, that is of power not onely to kill the bodie, but also to cast the soule into hell fire.

Mond. These felowes are afrayde of shadowes. They prate of a fire, that no

no man as yet euer ſawe, and in the meane time they fall into burning flames that apparantly conſumeth them.

Temp. Thou ſayſt well. But I am ſo feeble that I am not able to endure the puniſhement that they threaten me withall, if I doe not obeye them.

Euſeb. I knowe that the ſpirite is ready, but the fleſh is weake. But for all that we are not to be excuſed, if through infirmitie we do any thing that greatly offendeth the maieſtie of god: we ought rather to cõplaine of this infirmity, thẽ to ſeek meanes to excuſe and couer the ſame. Let vs purely confeſſe our ſinne, and not ſeeke to hyde it, praying the Lorde continually to increaſe & confirme our faith. But let vs proceade further: I demaunde ſecondarily my Friende Temporiſour, what thou

thinkeſt in thy heart when thou art preſent with the papiſts at their ſeruices? Thou diddeſt aſke of me euen nowe, if it be lawfull for thee to bee there. But what aunſwereth thy cõſcience to my queſtion? Thou canſt not be ignorant thereof.

Temp. Seeing thou aſkeſt mee of my conſcience Euſebie, I cãnot deny but firſt of all before I went vnto the papiſtical ſeruices, my conſciẽce did inceſſantly admoniſh me that I ſhould not go thither. She ſayd that this acceſſe and coniunction with the vngodly, was nothing els but a manyfeſt renouncing of the veritie knowen, and a confirmation of all ſuperſtition. She threatned mee alſo with the great indignation & wrath of almightie God, if I did ſo. And that I ſhould fall thereby into execrable blindneſſe, and other horrible euils. And after I had bene there, ſhe

Musculus, ..

ſhe accuſed me of my fact, and that at the firſt tyme very ſharply: but after that euery time that I went, leſſe then other: ſo that nowe in a maner I feele in my conſcience no repugnance of my going thither.

Euſeb. Oh *Temporiſour*, if thou ſayeſt truely, then art thou in the way of reprobatiō, out of the which thou ſhalt not bee able to eſcape, if thou doeſt not forth with withdraw thy ſelfe: for it is a heauie burthen, the condemnation of our own conſcience: and it is very dangerous to expreſſe and expell the firſt mociōs and prickings thereof, euen the next waye to make the harte altogether incenſible and without all vnderſtanding. And what requireſt thou now Temporiſour, but that I would take away theſe gnawinges & prickinges of thy conſcience, by affirming that thou mayeſt ſurely and

lawfully go vnto their superstitious seruices, to the ende that thou mayst now do the same with a quiet conscięce, that before thou diddest with a sorrowfull harte. If thou desire to knowe nothing but this, thou needest not to enquire of mee, for thou hast a teacher in thine own bosome, that is sufficiently able to instructe thee in that behalfe. For by thine owne proper iudgement thou doest the thing that perteyned not vnto a Christian man to doe: and yet thou askest whether thou doest well or euill.

Mond. In all my life I neuer saw more greater fooles, pestringe and troubling themselues so vnaduisedly about vanitie and follie. VVere it not better all together to withdraw our selues from all opinion of God, and of religion, then to wrap our selfes in these troubles?

Temp.

Temp. Thou killeſt me Euſebie, thou doubleſt my griefe. Before I moſt miſerablie tormented my ſelfe with mine owne indgement, and now in ſeeking helpe, I find preſent death.

Euſeb. I am moued to pittie, to beholde thy miſerable ſtate, and not onely thine, but all other our poore brethren, that are oppreſſed with ſuch anguiſhes, by the wickednes of ſom mẽ, or by their ſuperſtitions. *Mon.* Your miſerie proceedeth not from the ſuperſticion of other, but of your ſelues.

Temp. Leaue, I praye thee theſe thinges, and come to the iſſue: what knoweſt thou if the Lord will extẽd his mercie hereafter towardes mee: Doe not repute mee amongſte the nombre of thoſe that haue no more hope of ſaluation, I cannot yet diſpayre of the Grace of

God. But now (I pray thee) answere directly vnto my question: and as touching that, that burdeneth my cõscience, let vs omit it for a while.

Mond. Hitherto I haue heard the purpose of your communication together: but for asmuch as I am come hither, neither to dispute, nor to iudge but onely to heare, I will leaue you in your disputatiõ. Onely there is one thing whereof I will admonish you. Remember alwayes that necessitie is a heauy burthen. And nowe I leaue you, for I haue other more greater affaires.

Euseb. My friende, wee will not keepe thee from thine affaires. But thou Tempor. what wilt thou do?

Temp. Seing that this my neighbour wil depart I cannot with mine honestie suffer him to returne home alone, but will goe with him, and afterwarde will returne againe.

Euseb.

Euſeb. I will tary thy comming But I praye thee (if it bee poſſible) bring with thee thy friende Irenius, for hee is a gentle perſon, and is not altogether alienated from religion: & alſo the numbre of three is more perfecte, and more meete for ſuch a collation.

Temp. I will bring him, if I can.

Mond. Pardō me Euſebie, in that I do depart, and breake the purpoſe of your communication. If I can doe you any pleaſure towardes the Maieſtrates of the cittie, let me knowe it, and ye ſhall commande me, I will not faile, I am yours.

Euſeb. I moſt hartely thanke you. Thou Temporiſour, come againe quickly: leaſt ſuppertime approching wee be conſtrained to leaue our diſputation. *Temporiſour.*

I will come againe ſtraightwaye.

The ende of the Dialoge.

The Collocutours. The Temporisour, Ireneus, and Eusebius.

Temporisour.

I Was very ill aduised, when I procured Mondayn to heare our disputation. In mine opinion he is a very wicked man; it is to bee feared that hee wil vtter al our communication vnto the Maiestrates. VVel, an other time I will be better aduised. I will make speed to call *Irenius*. He is accustomed about this time of the daye commonly to bee at home. I will see if hee be there.

Ireneus.

Some body knocketh at the gate. Boye, goe open the dore.

Temp. VVhat doest thou Ireneus?

Iren. Nothing, but looke here in an olde booke.

Temp. Forasmuch as thou hast no great

great buſineſſe, would it not pleaſe thee to accompany me to the houſe of Euſebius?

Iren. VVhat to do?

Temp. To aduiſe and commune together.

Ire. Peraduenture he is not at leaſure.

Tem. Yes, that heis. And in ſo doing thou ſhalt doe him great pleaſure.

Iren. VVel, I will goe with thee, and will not refuſe the company & communication of honeſt men.

Tem. I will go in before to leade thee the waye, for I am better acquainted with this houſe then thou. I am here Euſebie, and here is alſo Ireneus. If there be nothing happened ſince, let vs purſue our former communication.

Euſeb. There is ſomething happened ſince your being here, but what then? it behoueth vs alwayes to preferre thoſe thinges that

concerne our ſaluation, before all other matters.

Iren. If there be any ſecrete matters betwixt you, I will withdrawe my ſelfe?

Euſeb. There is nothing ſo ſecret amongſt vs, but we can bee contented to communicate the ſame vnto thee. We beganne not long agoe to diſpute: if it bee lawefull for a man, knowing the worde of God, to bee preſent at the papiſticall ſeruices. And this queſtion was firſt moued by our frend here Temporiſour, and for this cauſe is he come hither now to vnderſtand mine aduiſe herein.

Iren. Yee know right well both of you, how I alwayes behaued my ſelfe in this varietie of religion. Seeking nothing ſo much as to liue in peace and quietneſſe, for the maintenance whereof I haue contemned neither of the parties: but vſed my ſelfe

ſelf with indifferencie toward them both, hauing alwayes this deſire, that by ſome good meanes theſe quarelles might bee qualified, and contencions accorded, that ſo much do alienate the harts of the faithfull, and cauſe the wicked and vnbeleeuers to mock our chriſtianitie. And with the like good will, I will bee preſent at this your collation, if it pleaſe you.

Euſeb. Sit here then. Aſſiſt vs (O Chriſt) by thy holy ſpirite.

Temp. Now, if it pleaſe thee Euſebie, cõſider diligently the matter whereof we talked a litle before.

Euſeb. I will doe it gladly, with this conditiõ, that ye both with me, will diligently conſider this matter, not as a thing particularly apperteining vnto one, but as a matter common to all perſons, to th'ende that priuate affection and ſelf loue,

doe leade vs to nothing beside the trueth. And for as much as by this our collation our purpose is not to searche out a bare knowledge without effect, but rather a perfect obedience, such as appertaineth to god and to his trueth: Tell me therefore (I pray thee) Tẽporisour, before we goe any further in this matter: what reuerence thou wilt beare vnto the trueth, when thou shalt be made to know the same, without any contradiction? *Temp.* Whereto serueth this question?

Eusseb. Whereto: I will tell thee at ones. To thend we would not labour in vaine, for the glorie of god, and thy saluation: for whereto shall it serue to beate the ayre with our wordes? if thou bee not resolued in thy conscience (after thou knowest the trueth) to frame thy life according to the same in refusing all vn-

lawfull

lawfull things? VVhereto ſhall wee ſpend ſo many words in vaine. And not only in vaine, but rather to prouoke the iudgement of God to fall more grieuouſly vpō thee, and to incenſe his indignation againſt thee. Art thou ignorant of this ſaying of Chriſt? the ſeruant knowing, & not doing, ſhalbe grieuouſly puniſhed: & therfore firſt of al determine with thy ſelfe what thou wilt doe, when thou ſhalt knowe, what thing is cōmāded, & what thing is inhibited.

Temp. Howe can I promiſe any thing before hande what I will doe, ſeeing it is not in mine own power, but commeth of the grace of God: Leaue that thē to the grace of god, and beginne as I haue deſired thee, to conſider & examine this matter.

Euſeb. I doe not demaunde (Oh Temporiſour) what thing thou wilt doe, hauing knowen the trueth, but

wherto thou art presently inclined: I demand not of the thing to come, but what the intencion of thine hart is now. It is two things, to say what thou purposest to do, & to say what thou shalt doe. As touching thinges to come: it behoueth him that hath a goodwill, and is already inclined to godlines, to aske the grace of god for the performãce of the same. But where as there is no will, nor determined purpose, to do the things that are godly: it behoueth him first of all to desire God to giue him a will to doe well, who onely (as witnesseth the Apostle) accomplisheth and worketh in vs aswell the will, as the deede. Protest and expresse therfore here (ô Temporisour) what wil thou hast presently, to the ende that I knowing and vnderstanding the same, may wade in this matter accordingly. I pray thee Ireneus, is not this

this my requeſt reaſonable?

Iren. I cannot deny it. For who is ſo much a beaſt that doth well perceiue the great follie that reſteth in him that is ſicke, who continuallie calleth for the phiſition, and when hee hath him, will not followe his counſell?

Temp. Yet I cānot expreſſe, what I haue purpoſed to doe, ſo much am I perplexed in my mind, which is as yet inclined hether & thether, without any reſolued determination. God peraduenture will ſetle my minde to ſome good end, after that I am aduertyſed and reſolued of the trueth: & therfore I pray thee (O Euſebie) proceede vnto the matter.

Euſeb. The condition of mannes minde is very miſerable, when that onely we know not what wee ſhall do hereafter, but that leaſt is, we are ignoraunt of that we wil preſentlie.

But goe to my friend Temporiſour, for aſmuch as thou art not able to make declaration of thy will, at leaſt waies declare vnto vs, what it is that thou deſireſt with all thy harte: thou ſhalt find diuers that do complaine that they cannot feale in themſelues no determined purpoſe and wil: and therefore doe vnfainedly wiſh and deſire, that they may haue ſuch a purpoſed will as they do not as yet feale in their hartes.

Temp. I doe moſt earneſtly deſire a ſtabliſhed purpoſe & will. But to affirme that I haue the ſame already in my hart, I dare not.

Euſeb. If thy deſire bee ſuch, that thou mayſt ones ſetle thy harte and mind thorowly, in that thing, where in it is not as yet ſtabliſhed, thou haſt no cauſe to diſpaire, but rather to pray vnto god our father, to ſtabliſh in thy hart this purpoſe to will well,

and

and finally to leade thee vnto the true and perfect desire and study of godlynes by well doing.

Tem. I will diligently follow thy counsel: wherin I desire thee to help me with thy prayers. But I pray thee now beginne to aunswere my present question.

Euseb. I will most gladly satisfie thy request in both. First of all it is most certaine, that there are three maner of communicatiós in religió. The one is necessarie, and of necessitie. The other is indifferent and lawfull. The third is neither lawfull nor indifferent, but altogether vnlawful and prohibited. In the first are comprysed all those things without the which no man can bee saued: and in this parte, this question hath no place, to witte, whether the thing be lawfull, or no.

The maner of communicat

Temp. I confesse the same. But

what are thoſe thinges that are of neceſſitie?

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ſſary.

Euſeb. The true and perfecte knowledge of god the father, and of his ſonne whome hee hath ſent Ieſus Chriſte. The true liuely faith, and the confeſſion of the ſame, vnfained repentance, lawfull obebience, feare and reuerence of god, inuocation & prayer with faith, hope of good thinges to come, patience in perſecution and affliction, true & perfect loue of god, and of our neighbours, and other like thinges, without the which we cannot bee ſaued. For by the communicating of theſe things, wee doe communicate with all the elect of God, without whoſe companie and felowſhip there is no ſaluation to be hoped for.

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Iren. There are very few Euſebie that doe enquire after this maner of communication.

Euſeb.

Euseb. So much is the world blinded. The second maner of communication is, as I sayd before, indifferent, tollerable, and lawfull, herein are comprised all those things that are free, indifferent and lawfull.

Temp. What are they?

Euseb. All those thinges that are not of thẽ selues against the word of grace, which is the gospell: to witte, meate, drinke, cloathing, obseruation of dayes, and all other obseruations, by the which the purity of the christiã faith is not violated nor defiled. To cõmunicate in these things with the faithfull, if it be free, it is also lawfull: and if it tende to charitie, it is also expedient.

Iren. What is that, that thou sayst: if it be free, it is also lawfull?

Euseb. I sayd it, meaning thereby to exclude all tyranny, by the which those things that of them selues are

free, to doe them; or to leaue them vndone (of the which also wee haue receiued no commandemẽt of god) are neuertheleſſe commaunded to bee done vnder the paine of deadly ſinne: whereby the conſciences of the Chriſtians, which ought to bee free, are made captiue and boũde to the commandements of men. For I affirme that thoſe thinges haue vtterly loſt their freedome, that otherwiſe in them ſelues are free, when that either throgh cuſtome, or lawes they are commãded to be obſerued as thinges neceſſarie (as witneſſeth the Apoſtle.) Let no man (ſaith he) trouble your conſciẽce, about meat, or drinke, or a peece of a holy daye, &c. And afterward, hee ſaith, ye are redeemed with a great price, make not your ſelues therfore the bound ſeruantes of men.

Iren. Some would here reply againſt

gainſt you, that the wordes of the Apoſtle to the Coloſſians by you alledged, doe nothing ſerue to the purpoſe. In aſmuch as he doeth not there ſpeake any thing of the commandements of the Church, but of the commandemẽts of the Moyſaicall lawe: for aſmuch as in his tyme ſome went about to make thoſe cõmaundementes neceſſarie.

Euſeb. It is true, that the Apoſtle ſpeaketh there of the obſeruation of the law: but I pray thee conſider, if there bee any reaſon, to binde the conſciences of men, by the commandements of Biſhops: ſeeing that the commandements of the law do not binde them, which were not eſtabliſhed by men, but by god?

Ire. I maintaine nothing: but I haue alledged that nowe, that heretofore I haue heard of other men, onely adding there vnto this worde.

That thoſe Commandements that thou calleſt the Biſhops commandemēts, other men call them the cōmandemēts of the Church, & therefore neceſſary.

Euſeb. Of what Church?

Iren. That inquire thou of them.

Euſeb. But thou Temporiſour, what is thine opinion herein?

Temp. No church of Chriſt hath any auᵭhoritie to commaunde in the houſe of god, but onely to obey. For ſhe is the wife, and not miſtres.

Iren. As a wife is ſubiect to obey her huſband, who is Chriſt: and yet for all that ſhee ceaſeth not to haue auᵭhoritie ouer her children, to cōmaunde them: ſo ſay our Doᵭtors.

Euſeb. I knowe it well ynough. But I pray thee, which bee her children to whome ſhe may command?

Ire. I think, al thoſe that be Chriſtians. *Euſeb.* VVho is then, this cōmanding

Musculus, W.

manding Church, if all children are but the childrẽ of the church? I ſuppoſed that the Church is ſo compyled and knit together of chriſtiãs, as the body is of certaine members. But theſe people ſpeake as if there were ſome one Church by it ſelfe, that hath aucthoritie to commande all chriſtian people, as her children.

en. They call this church Catholike and Apoſtolicall. The thol Chu

Euſeb. In this church is comprehended all Chriſtian people. If this bee the Church that they meane, I would gladly knowe in what place was there ener this Catholike and vniuerſall aſſemblie of chriſtians: in the which was ordained theſe commandemẽts, that they call the commandements of the Church?

Iren. It is not poſſible that all Chriſtian people could aſſemble together in one place. But they ſaye:

that the Romaine Church is abled into the place therof, ſo that all that euer ſhe ordeined, is authoriſed as if it were done by th'vniuerſal church.

Euſeb. They ſay ſo: but how doe they proue it? who hath giuen the Church of Rome this power?

Temp. Wee goe cleane from our matter: let vs referre this queſtion of the aucthoritie of the Churche vnto another tyme, and returne to our former purpoſe, from the which wee haue ſtrayed.

Euſeb. Thou ſayſt well. Tell mee thē *Temporiſour*, doeſt thou reakon and place the papiſticall ſeruices amongſt thoſe thinges that are free, indifferent, and lawfull, or no?

Temp. The papiſts themſelues do not ſay, that they are free and indifferent, but neceſſary: but as for mee, I do not eſteme them amōgſt thoſe thinges that are lawfull and free,

but

but rather amongſte thoſe that are prohibited.

Euſeb. Thou haſt giuen a good iudgement. Let vs now come to the third maner of communication the which we call prohibited or forboden. Here in are compryſed all thoſe things that are cõtrary to the word of God, as are all falſe ſeruices, ſuperſticions, mens decrees without the authoritie of the word, inuocation of dead ſaintes, and ſuch other like conſtitutions.

Temp. Amongſt the which nombre, I iudge the papiſticall ſeruices to haue place, of the which now we are in queſtion, wherefore tell mee if it be lawfull by any means to participate at the ſame?

Iren. I giue you leaue to iudge in theſe thinges as it ſhall ſeeme vnto you good, although I can not accorde there vnto with you, yet I am

contented to heare what concluſiō you will make of this queſtion.

Euſeb. I commend thy modeſtie Irenie: but come on Temporiſour, thou aſkeſt if it bee lawfull by any means to communicate and be preſent at vnlawfull ſeruices. Firſt, tell mee what thou meaneſt by this, by any meanes? Wherfore rather doeſt not thou plainly demād if it be altogether lawful to cōmunicate al maner of wayes at theſe vnlawfull ſeruices. *Temp.* I vnderſtande that there are two maner of cōmunications: one is, in opinion, will, affection, & mind: the other is only outwardly, as it were in a certaine outward behauiour: and foraſmuch as my communication is, neither in opinion, will, nor minde, but onely in outward geſture, I do not aſke therefore, whether euery maner of communication be lawfull (for I knowe

the

the firſt to be altogether vnlawfull) but I inquire to know if it be lawfull to communicate by any means, vnderſtanding thereby the outwarde ſocietie and communication.

Euſeb. Thinkeſt thou that thou doeſt not ſinne at al, by this outward ſocietie and coniunction with the vngodly in their ſuperſticions, becauſe thou doeſt not inwardly conſent thereunto?

Temp. I ſuppoſe ſo: and therefore I make inquiſition thereof.

Iren. Giue me leaue Temporiſour to ſaye mine opinion. Thou ſeemeſt vnto me to do in this behalf, as if one being apprehended amõgſt theeues in committing of their robberies, would excuſe him ſelfe before the iudge that hee did not ſteale, alledging that he ſtale with them againſt his hart and minde.

Temp. Thou ſpeakeſt vetie rude-

ly: and yet neuertheleſſe, thou communicateſt aſwell as I, at theſe papiſticall ſeruices, outwardly.

Iren. It is true, and inwardly alſo, and do not condemne my ſelf in ſo doing: for I eſteeme that to be lawfull, that ye ſay to be vnlawfull.

Euſeb. Although Irenie, thy laſt ſaying bee falſe and vntrue, yet didꝺeſt thou before (in my iudgemēt) applye not farre amis the compariſon of the theefe vnto the facte and queſtion of Temporiſour. But tell me nowe Temporiſour, if in theſe papiſticall ſeruices, there were cōmitted adulteries, theeft, & effuſion of innocent bloud, wouldeſt thou be preſent at them? (ned.

Temp. No, although I were conſtrai-

Euſeb. Wherefore?

Tem. Becauſe I could not be there without ſinne.

Euſeb. Thou canſt not be without ſinne,

ſinne, as thou confeſſeſt thy ſelfe, in being preſent and aſſiſting of them that offende againſt the ſeconde table, and yet thou aſkeſt if it be lawfull to cõmunicate with thoſe that ſinne, not againſt the ſecond table, but that worſte is, againſt the firſt.

Temporiſour.

Trueth it is, that they doe ſinne againſt the firſt table, through their ſuperſticion, and impietie of their hartes, but I do not ſo, foraſmuch as I doe not communicate with them in hart and minde, but onely in bodyand outwarde ieſture. But in the ſocietie and fellowſhip of adulterers & theeues, I cãnot ontwardly ioyne my ſelfe thereunto without ſinne: for then I ſhould doe againſt the commandements of god, which doe not onely condemne the affections of the minde, but alſo the outward facte of the body.

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Euſeb. Well then, thou groundeſt onely all falſe ſeruices vpon the ſuperſticion and impietie of the hart, and that, which is onely done outwardly, is no ſinne: and herein thou thinkeſt thy ſelf to be excuſed, in aſmuch as thou doeſt onely commit theſe thinges outwardlie, without hauing any reputacion or good opinion of the ſaid ſeruices, and ſuppoſeſt that thou doeſt not commit idolatrie with the Images of the dead ſainctſ (inaſmuch as thou abhorreſt them in thy hart) although thou doe outwardly crouche and kneele before them.

Temp. I thinke ſo indeede.

Euſeb. Tell me then: if thou hadſt liued in the time of *Daniell*, what other counſel wouldeſt thou haue giuen to the three young men, then that, which thou thinkeſt preſentlie to bee lawfull? or els if thou haddeſt beene

beene in their place, wouldeſt thou not haue done, as thou doeſt nowe? Thou wouldeſt haue obeyed the kings cõmandemẽt, and haue kneeled downe with the reſt.

Temp. No that I would not, for if I had done ſo, it had bene ſinne.

Euſeb. Wherefore? Couldſt thou not outwardly haue ſatiſfied the kinges commaundemente by outwarde ieſture and worſhipping, reſeruing alwayes vnto God the adoration and worſhipping of thy hart?

Temp. If I ſhould ſaye: that they might outwardly haue obeyed the kings commandemẽt with the reſt, I am afrayde to condemne thoſe martyrs of God, that without any neceſſitie they did abandon their liues into danger: and therefore it is better to confeſſe the trueth.

Euſeb. Thou confeſſeſt then, that in all falſe ſeruices of Idolatrie, they

do not onely ſin, that being ſeduced through the errour of their vnderſtãding, cõſent thereunto with their hart, but thoſe alſo that by outward ieſture doe communicate with thẽ.

Temp. I confeſſe thy ſaying to be true in the example of the three young men, which thou alledgeſt, but not in my doings.

Euſeb. Wherefore?

Temp. For there it behoued them to worſhip the Image of a Panym & heathen Prince: but our worſhipping (as diuers affirme) is another kinde of adoration.

Euſeb. As touching that point we will debate the ſame more amplye here afterwardes in tyme and place when occaſion ſhall better ſerue. But now the queſtiõ is, if that which thou doeſt, may bee excuſed, by that thou doeſt communicate at the papiſticall ſeruices, notwithſtanding mind,

Musculus, in.

mind, but with the body only. I haue gladly conferred this thinc excuſe, with the example of thoſe thre yõg mẽ, to thend thou mighteſt perceiue that thing not to bee lawfull, which thou ſuppoſeſt to be lawfull.

Temp. I am almoſt caught.

Euſeb. What aunſwereſt thou to that which the Apoſtle ſaith: the 14. to the Romaines: 'whatſoeuer is not of faith, the ſame is ſin? Thou canſt not in faith bee preſent and cõmunicate at thoſe ſeruices, which thou condemneſt: wherefore all thy doings therin is ſinne, becauſe thou doeſt not the ſame in faith. Rom.

Temp. Howe can I communicate in faith at that thing, which clearely repungeth againſt the word of god, which is the onely ground and foũdation of faith?

Euſeb. Thou ſayſt true: for vndoubtedly thou canſt not communicate

nicate in faith at that thing which thy conſcience condemneth.

Temp. I condemne it truely.

Euſeb. Then art thou alſo condēned in aſmuch as that thou doeſt, is not of faith.

Temp. Giue me the new teſtamēt that I my ſelfe may ſee that text.

Euſeb. Holde, and read it: it is in the ende of the Chapter.

Temp. Harken what the Apoſtle ſaith: happie is he that condemneth not himſelf, in the thing which hee alloweth, for hee that maketh conſcience to eate, is damned if he eate, becauſe hee eateth not of faith: for whatſoeuer is not of faith, the ſame is ſinne. In mine opinió, the Apoſtle doeth not ſpeake here of vnlawfull thinges, but of things free and lawfull, to witte of meats which may be vſed with a ſafe conſcience. And if any doe vſe the ſame againſt his cō-

ſcience

science in that hee thinketh not the facte lawfull, that person condemneth himselfe, for asmuch as hee eateth not in faith. But what serueth this to our question, which is not of indifferent and lawfull thinges, but of those things that are of thē selues vnlawfull? and as for me, in my doings I doe not cōdemne my selfe, although I doe not inwardly approue these papisticall seruices.

Iren. Me thinketh the obiection of Temporisour is some what pithy and strong.

Euseb. Trueth it is, that the Apostle speaketh there but of thinges lawful and free. But for all that considre (I praye thee) if he be condemned that doth a lawfull & free thing without faith, because he doeth not alow the same, but condemneth it, and might for all that doe the same without sinne, if he did alow it, and

did it in faith: what ſhall we ſaye of thoſe that doe thinges that are of themſelues all together vnlawfull, which alſo they condemne? In the doing wherof they cā haue no faith, for aſmuch as they do not allow the ſame. If a medecine that of it ſelfe is good, becommeth hurtfull through the occaſion of him that taketh it, what would poyſon be to him, if he receiued the ſame? For if the medecine euill taken may annoye, howe much more poyſon?

Temp. I confeſſe that there is poyſon in the papiſticall ſeruices: but my ſoule toucheth it not, but my body onely.

Euſeb. Likewiſe, hee that vſeth lawfull and free things euill, hee receiueth them onely with the bodie, and not with the ſoule: for in that behalfe (that is to ſay:) in ſpirite, hee doeth abhorre them: and yet neuertheles

theleſſe they condemne him.

Temp. That is true becauſe they doe condemne themſelues in their doings: but as for me, I doe not condemne my ſelfe in my doinges, neither yet condemne my fact.

Euſeb. This anſwere would ſerue thee well, if our queſtion were of indifferent and lawfull thinges. But for all that thou doeſt not cõdemne thy ſelfe in the fact of vnlawfull & prohibited thinges: thou art neuer the better therby, but worſe a great deale, then thoſe that being blinded with errour, do not condemne their doings: as peraduẽture they would if they vnderſtoode by the worde of god, aſmuch as thou knoweſt.

Iren. If I knewe this to bee true that you ſay: I would neuer bee perſwaded to cõmunicate with them.

Temp. Yet againe I am caught, without knowing a way to eſcape.

The saying of the Apostle doeth conuince me.

Euseb. Thou canst not find a better way to escape, thē to giue praise vnto the veritie, and change thyne opinion. VVhat aunswearest thou, I pray thee vnto this general sentēce: all that is not of faith, is sinne? By this sentence is not onely condemned all manner of eating without faith, but also generally all that euer is done without faith. VVhere is nowe become your exteriour communication and coniunction at the papisticall seruices, which thou and other thy semblables doe vse, being so direct contrarie vnto the word of God, as your owne consciences doe testifie in condemning of the same?

14.

Iren. If this bee true, such people are in greate danger.

Temp. VVhen I goe to the papisticall seruices, I iudge it no great matter

Musculus, W.

matter to dissemble outwardly, seeing I do reserue faith perfectly in my harte. I praye thee Eusebie, tell mee, what seemeth vnto thee of this cogitacion? The cogitac of dis blers

Euseb. For the first parte: if thou haue faith in thy heart, tell me, howe can the same be consealed and hyd? Thinkest thou that faith is an ydle thing and without fact, and that she may be so hyd in the hart, that shee cãnot appeare outwardly? Faith, is a fire: it is impossible either to hide her or inclose her, but that she wil either cast forth flame or smoke. The Prophete saith, and likewise the Apostl. after him. I haue beleeued, & therefore I haue spoken. The faith of the heart is not dombe, but her violence breaketh the barres of the mouth: for of the abundance of the heart, the mouth speaketh saith Christe. And the Apostle affirmeth, that to *Psa.*

beleeue with the hart, iuſtifieth: but
10. 12. to acknowledge with the mouth,
maketh a man ſafe. Take awaye the
confeſſion of the mouth, and then is
faith dead. Wherefore take heed &
beware that thy diſſimulation & cō-
municatiō with the papiſtrie, do not
ſo throtowly hide thy faith that it
quenche not all together that litle
ſpark of faith that is in thee: for as the
fire loueth and deſireth a freedom &
aboūdance of aire, euē ſo doth faith
deſire to be knowen euery where.

Temp. And I feare the cōtrarie. That
if I manifeſt my faith vnto the wic-
ked, that then it will happē vnto me,
as vnto thoſe that ſhow their trea-
ſure and money vnto theeues. And
5. moreouer Chriſt himſelfe doth ad-
moniſh vs, that wee ſhould not caſt
that, that is holy, vnto dogs & ſwine
whereby I am perſwaded that it is
better to hide priuely this treaſure of

faith

Musculus, w.

faith, then that it ſhould be knowen of the wicked (who are to be compared vnto dogges and ſwine) leaſt haply they do tread the ſame vnder their feete, and deſtroye me.

Euſeb. Thou art then afrayde of thy faith, as if it lay in the power of the wicked, to take it away frō thee. Trueth it is, that theeues & robbers may take awaye our treaſure and richeſſe, but the faith which is in our harts, cānot be imbeſelled nor ſtollen, no, not of the gates of hell. The *Mat.* confeſſion of the mouth, cauſeth the faith, that is in the hart, to be knowē: but it neither deſtroyeth it, nor loſeth it, but rather entertaineth it, & preſerueth it: for faith is of ſuch a nature, that if it be not cōmunicated, it periſheth: ſo much wanteth it that in hyding it, thou ſhalt preſerue it.

Furthermore, is it not a great follie to thee to thinke to hyde thy faith

by diſſimulation: ſeeing that for the ſpace of theſe twentie yeares thou haſt already manyfeſted the ſame to all people? Thinkeſt thou that al thy neighbours are ſo brutiſh and ignoraunt that they doe not knowe, that this that thou doeſt, is no alteration of thine opinion in religion, but rather a certaine diſſimulation? yea, & that not voluntarie, but by violence and feare of the maieſtrates: thou feareſt more this thing, thē the loſſe of thy faith.

10. *Tem.* In doing the ſame (Euſebie) I do obeye the conſel of Chriſt, who
5. ſayth: beware of men, for they ſhall deliuer you vp, &c. As alſo, bee wiſe as ſerpēts, without omitting of that which I reſited before: caſt not pearles before dogs and ſwine, leaſt they treade the ſame vnder their feete, & after retourne & deuour you. Thou knoweſt that theſe things were ſpo-

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ken of Chriſt, to his faithfull flocke, to thend they ſhould more diligently take heed to them ſelfs. VVherefore I ſee not why I ſhould bee reprehended in keeping ſecrete my precious pearles, and in taking heed to my ſelfe, leaſt I fall into the hands of the wicked.

Euſeb. I knowe well ynough the ſayinges of Chriſt, which thou haſt alledged for thy defence: wiſhing with all my harte that wee all did know the ſpirit of Chriſt. If it be not tedious vnto thee Tẽporiſour. I wil declare vnto thee, howe thou doeſt abuſe thy ſelfe in the allegation of theſe ſcriptures.

Iren. The houre is paſt, it is time to goe home to ſupper, onleſſe thou wilt Euſebie, reteine vs thy ſelf.

Euſeb. Ye ſee how I am prepared to entertaine my frends, neuertheles if it pleaſe you to be partaker of

ſuch as god ſendeth (with me) tary. And will foorthwith cauſe ſome thing to be prepared for ſupper.

Temp. It ſhall not need Euſebie, that we ſhould ſo many wayes moleſte thee, it hath ſuffiſed that thou haſt paciently hard our found communication: we thanke thee for thy goodwill. Neuertheleſſe, to the end I forget not my ſelf, I pray thee (if to morow thou haſt no greater affairs) that it would pleaſe thee to giue me leaue to haue acceſſe vnto thee for an houre or two, to end our diſputation.

Euſeb. Withall my hart, I am cõtented. Wherefore if it ſeeme good vnto thee Temporiſour, to morrow wee will meete in thy garden. And thou Irenie if it pleaſe thee, I praye thee, be there alſo.

Tem. I am content.

Iren. Although I ſerue nothing

to

to further your communication, yet god willing I will be there.

Temp. Fare well then Euſebie.

Iren. Fare well.

Euſeb. God be with you both.

The end of the 2. Dialoge.

THE III. DIALOGE.

The Collocutours. The Temporiſour, Euſebius, and Ireneus.

Temporiſour.

IT behoueth me to go betimes to open the garden, and tarrie there to receiue my friends, as it appertaineth.

Iren. Mee thinketh, the garden is opened, peraduenture I haue taried longeſt.

Temp. Come in hether Irenie, haſte thou not ſeene Euſebius? (late.

Iren. No, I feared to haue come to

Temp. Thou cõmeſt time ynough

how likeſt thou this garden.

Iren. It is very pleaſant. Thinkeſt thou that, that thou ſhalt not offend Euſebius with theſe delectations? for as farre as I can decerne he is not the man that taketh any great pleaſure in theſe things.

Temp. There is no daunger, hee knoweth well ynough this garden, and furthermore as thou heardeſt, choſe this place, wherein we might come together.

Iren. It is verie well: for it is my chiefe deſire, that nothing be done, whereby any man may be offended, & therfore I pray thee take in good part, all that I haue ſayde vnto thee concerning the ſame. But ſee, hee is here at hand, let vs go to meete him.

Euſeb. This is my inciuilitie to come ſo late. I ought rather to haue taryed for them, and ſee they tarie for me: but it goeth well ynough, for

I see thē pleasantly disposed. Giue vs grace (Oh Christe) that we may perfectly treate and debate this question: it is thy work & not mine.

Temp. Thou doest me great pleasure Eusebie, in comming hether. I feared least some let or trouble had happened vnto thee, that thou couldest not come.

Euseb. There is nothing happened: but (that in cōming) I thought vpon our question, in debating the same with my selfe, wherby I came the more slowly: Wherein, I praye you, pardon me.

Iren. You did wel: and neuertheles, we haue not taried long for you.

Temp. Chuse whether yee will walke vnder this vine, or sit downe at this table, to finish our collation.

Euseb. Seeing, we are three, mee thinketh it better for vs to sit down: to the end euery one may the better

heare,& anſwere: and alſo propone more deliberately, the which thing cannot ſo well be done in walking. But if your deſire bee to walke, I am contented.

Temp. You haue deuiſed the beſt waye.

Iren. And ſo it ſeemeth vnto me.

Euſeb. Pardon me, although I begin firſt: for aſmuch as I haue promiſed to anſweare vnto the obiections of *Temporiſour*, alledged out of the 10.& 7. Chapters of S. *Math.* If ſo it be your pleaſures.

Temp. I thinke it good Euſebie, in purſueing thy promiſe, that thou do proue vnto vs, whether I haue alledged thoſe ſcriptures, well, or no.

Euſeb. I will firſt declare, what is the true ſence of the wordes of Chriſt, and then wee ſhall ſee howe well to the purpoſe thou haſt alledged them. It is plaine that by dogs and hogs, he doth meane, all carnal, fleſhly

Musculus, in.

fleſhly, cruell, and bloudthirſtie mẽ: to whom in no reſpect appertaineth holy thinges, no more then pearles to hogs. And therefore the lord willeth, that we doe not wittingly manifeſt and declare the ſecrets of his kingdome to ſuch people, confirming the ſame by two probable argumentes and reaſons. The one, for the conſeruation of the worde and doctrine. And the other for the preſeruation of the preachers & teachers of the ſame worde. Leaſt happily (ſaith hee) they do treade them vnder their feete, and in retourning do deuour you. That which he ſpeaketh of treading vnder their feete, is meant of the worde of god, but that which hee rehearſeth of tearing or deuouring, is meant of the miniſters & preachers therof. So that by theſe words his wil is not, that the ſecrete miſteries of gods kingdõ ſhould not

be publiſhed vnto the world, or that wee ſhould not freely and expreſly confeſſe the veritie of the goſpell of god before the Maieſtrates whē we are called thereunto. As haue done the Apoſtles, and an infinit nomber of martyres before vs. But rather, he doeth aduiſe and perſwade vs by theſe ſayings: that it is not good nor conueniēt raſhly declare vnto wicked and carnall men, the myſteries of the chriſtian faith, whereby commonly enſueth nothing els but contempt and deriſion of the ſame, with manifeſt daunger of their liues. And to the ſame ende and purpoſe he vſeth theſe words in the 10. of Saint Mathewe. Beware of men, and be wiſe as ſerpents. Doeſt not thou acknowledge and confeſſe, Temporiſour, that this is the true ſence and meaning of the wordes of Chriſt?

Temp. I cannot deny it.

Euſeb.

Euseb. Let vs see now thē if thou haue rightfully alledged them for thy purpose, or no. Christ commandeth that thou doo not throw forth thy pearles before wicked and fleshly people. But hee doeth not will thee so to burie them in the groūd, that the church neuer see them: for thou thinkest that thou mayst lawfully dissemble alwayes, before all maner of men. Furthermore, Christ doth not thereby inhibite the confession of the veritie, but rather earnestly commandeth and requireth the same of euerie Christian man, & chiefly when they are called before the Maiestrates. But thou, because thou wilt auoyde the danger thereof, thou doest not only dissemble & hide thy faith, but that worst is, thou doest by dissimulation contrarie to thy faith and knowledge, in communicating at vnlawfull seruices.

If this meanes to eſcape were lawful, then ſhould we haue no martyrs in the Church of God, neither yet any publike confeſſion of the verity of the Goſpell, ſo often commãded and practiſed by Chriſte and his Apoſtles.

Tem. What is there thẽ to be done?

Euſeb. What? that which thou ſeeſt me do, I abhorre & deteſt as a moſt ſtinking carrion, their preſent eſtabliſhed religion, being wholy corrupted by the vngodly Biſhopps, through our demerites and ſinnes. I abſtaine from the ſame both in bodie and mind, withall my familie, & at home I inſtruct my houſhould in the pure doctrine of Chriſte and in his true religion eſtabliſhed by his worde. And to this ende wee dayly read at the table the holy ſcriptures: and the better to confirme & augmẽt our faith, we ſing certaine pſal-

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mes and holy ſongs. Euery day wee do recite amongeſt vs, the ten commandements of almightie god: the Creede of the Apoſtles, without forgetting the prayer that the Lorde hath taught vs, to giue him thankes for all his beneſites. This do I dayly in my houſe: & yet I go not through mine owne motion vnto the maieſtrate, to declare vnto him my faith, nor yet wittingly to caſt before dogs and ſwine, the holy thinges of God: but if I can induce any one into the waye of the trueth, or els any that is ſtrayed out of the ſame, I doe it as diligtly and as ſafely as I can. And furthermore, I am alwayes ready to giue an aunſweare of my faith to euery man, and chiefly to the maieſtrate, whē I ſhalbe required there vnto, being well cōtēted to ſuffer & indure al that the lord hath ordeined for mee, in that behalfe. This is a

moſt ſimple and Chriſtian maner of liuing, not onely to obeye Chriſt in his word, but alſo to keepe the conſciẽce pure, and to giue an anſwere and reaſon of the hope that is in vs.

Iren. I condemne nor blame not thy purpoſe and doinges Euſebie, ſeeing thy faith is ſuch, and truely I would doe likewiſe if I did beleeue as thou doeſt. For although I do not agree with you in opinion, yet I can not commend & allow any of thoſe that through feare doe diſſemble in their religion, thereby not onely wounding their owne conſcience, but alſo leading other by their example into extreame danger, the which thing might be eaſilier remedied if they did proceede therein more gentlie annd humblie.

Temp. I knowe well ynough Irenie, thy modeſt & peaceable mind, and therefore I was the more deſi-

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rous to bring thee with mee to this coilation.

Euſeb. Thou haſt now Temporiſour, mine example, howe I doe vſe my ſelf & my familie in theſe troubleſome dayes, the which is not only mine, but alſo the example of the Apoſtles, and of all thoſe that feare God, by whoſe conuerſation thou mayſt eaſily know what thou oughteſt to doe, and whether thou canſt defende thy facte by the wordes of Chriſte.

Temp. I heare it, and vnderſtande it: I do alſo allow this conſtancie of thy minde, the which I would gladly imitate and followe, if I were not letted: for I declared vnto thee in our firſt collation what thinges impeached and hindered me in the attempting thereof. And I ſuppoſed verelie that I did not ſinne in communicating with the body onely at

the papiſticall ſeruices, ſeeing that I did retaine alwayes in my heart the verity & trueth. Thou haſt as touching this matter, alledged diuers probable argumēt, ſo that I ſee no waye to reply againſt the ſame: and chiefly amongſte other thinges thou obiecteſt againſt mee, that I doe vſe a great diſſimulation, the which truely as yet, I doe not feele in my ſelfe ſuch, as thereby my doinges deſerue to be condemned. For I doe not cōmunicate at the papiſticall ſeruices, to the end that I would ſeeme to other to approue & alow the ſame, or that I ſeek praiſe therby or to abuſe or to diſceiue any mā by my preſēce but onely becauſe that in obeying the cōmandement of the maieſtrats I may auoyde all danger. He truely ſemeth vnto me properly a diſſēbler that through his diſſimulation ſeeketh to abuſe all thoſe that either behold

behold him or heare him: in seeking his own commodity, with the detriment and damnage of other. But as for me I do none of all these things to any such end I do not desire to be reputed a papist, I am contented also that all people doe knowe that I owe no good wil vnto their religiō, so that the Maiestrate gather no matter against me of rebellion, that is my onely care.

Euseb. Hetherto thou hast diligently laboured to excuse thy selfe, to th'end thou wouldest not be iudged a dissembler, or abuser of other men: but for all that thou canst not escape, but that thy outwarde fact is iudged of all men for a meere dissimulation. For although thou doest not seeke to abuse any man by thy dissimulatiō, yet for all that, thy outward fact being disagreable frō thy hart (in causing outwardly to appear

vnto the communicants another thing of thee, then the trueth is inwardly) cannot, nor ought not to be reputed ſuch as it ſeemeth to bee outwardly. And furthermore thou art not certaine whether thou doeſt abuſe any man, or no, with thy outward preſence, for thoſe that are aſſembled there with thee, euen as they bee ſimple and rude people, ſo doe they thinke that thy comming thither, is to the ſame ende and purpoſe, that theirs is. Thinkeſt thou, that thine opinion, which thou hydeſt ſo ſecretly, is knowen to euery one, ſo that thou doeſt abuſe no maner of perſon in aſſiſting at the papiſtical ſeruices, with the like ieſture and countenance as they doe?

Temp. Howe can I abuſe any one of all my neighbours, ſeeing that it is euidently knowen vnto them all, what faith & zeale I haue had vnto the

the goſpell of God, in deteſting all papiſtrie for the ſpace of 20. yeares paſt?

Euſeb. Yea marie: if diuers of late had not only chãged their outward maner of life, but alſo their hart and opinion: and are fallen ſo farre that now they do not onely condemne, but alſo ſharpely perſecute that, which lately they did extol vnto the heauens, I could redyly name diuers ſuch examples.

Temp. I cannot denye it: I knowe ſome ſuch. But I am of another opinion and minde.

Euſeb. I beleeue the ſame: but tell mee without faining, doeſt thou thinke that all men doe certainely knowe this thy minde and opinion?

Temp. I could bee contented it were knowen: but whether it bee or no, I am not ſure.

Iren. I am ſure thou canſt not tell:

my minde giueth me that Euſebius ſaith well. For what iudgement can I haue of any man, but onely by his preſent fact. To iudge after thinges paſt, is no ſure iudgement, touching the doings of men, but moſt certain of god, inaſmuch as he is not mutable like vnto men.

Euſeb. Thou vnderſtandeſt the thing wel, Irenie: and thou canſt not deny it Temporiſour.

Temp. I confeſſe it.

Euſeb. Agreeſt thou then, that in aſſiſting at the papiſticall ſeruices, thou doeſt abuſe ſome men? in leading them ſo farre therby that they do thinke thine opinion to bee like vnto theirs, although it do differ?

I haue ſayd it, and I cannot gaine ſay it: and that more is, I do not only confeſſe the ſame to bee poſſible: but I doubt mee greatly, leaſt it ſo happen vnto diuers, my conſcience con-

Musculus, &c.

conſtraineth me to confeſſe it.

Euſeb. Seeing thou vnderſtandeſt that: tell mee, if thou perceiueſt not alſo aſwell the great euill that thou doeſt to thoſe, whome thou abuſeſt by diſſimulatiõ, as the great offence againſt god and his church?

Temp. No, I perceiue it not.

Iren. Other mẽ might make that anſwere, that feeleth not the pricke of conſcience, as doth the Tempor.

Euſeb. I will make thee vnderſtãd and perceiue what I meane Temporiſour, to th'end that thou knowing the ſame, mayſt amende it.

Temp. And I wil giue diligẽt eare thereunto.

Euſeb. Firſt of all, put the cauſe, that I were one of thoſe rude ignorãt people, that neither vnderſtood the caus that is in diſputatiõ, neither yet thy mind in that behalf. Tell me (I pray the) in the name of the liuing

God, when I ſhall ſee thee at the temple of Idols, at the altar, at their ſacrifices, at their maſſes, in aſſiſting them with thy preſence at al thoſe, in putting off thy cap, making reuerence, and kneeling down with thē, what other thing then can I thinke & iudge of thee, but that thou doeſt likewiſe reuerence, & worſhip thoſe ſeruices, as I doe? And what other thing doth this thine example work in mee, but onely a confirmation in myne errour, in withdrawing mee thereby from the trueth of the goſpell? For I ſhall thinke this with my ſelf: what, behold yonder the Temporiſour, who hath ſo many yeares fauoured this newe opinion, that is nowe ſuppreſſed and ouerthrowen, it can not bee choſen but that hee knoweth all the ſecretes thereof, & and yet ſee now he changeth his opinion and conuerteth vnto vs, that which

which truely he would not do, if hee were not thorowly perſwaded, that he was ſeduced and abuſed by that newe goſpell, which hee lately profeſſed, and now knoweth certainly that wee haue the true Goſpell, and that we are the true church: god defende that euer I ſhould forſake this church & religion: yea we ſhall well perceiue ſhortly that all thoſe that ar ſeduced, wil come home again to their mother the holy Church, from the which they haue ſo lōg ſtrayed. Conſider here (Temporiſour) what great occaſion of euill thou giueſt by this thine example vnto the ſimple and ignorant people, who haue the zeale of god, but not according to knowledge: for to what other end tendeth theſe words of Chriſt Ieſus, but to thy condemnation, whereas he ſaith: whoſoeuer doeth offend or cauſe to ſtumble one of theſe litle

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ones,that beleeue in me,it were better for him that a milſtone were hãged about his neck,and ſo to be caſt into the middes of the ſea. For this thine exãple doth not only cõfirme, the blinde papiſtes in their errour,in hindring thẽ therby to come to the knowledge of the trueth, but alſo that worſt is, it doth hinder & trouble the faith of thoſe litle ones,who haue only begõ to beleue in Chriſt, in putting thẽ in danger to retourne to the papiſme againe : ſo that by thine example the courſe of their faith is hindered : perceiueſt thou theſe thinges?

Temp. Yea too much.

Euſeb. I would to God that thou diddeſt thorowly perceiue it.Harkẽ now wherein thou art offenſiue vnto the religion of God, and vnto all the true profeſſours and conſtante maintainers of the ſame.Firſt of all, thou

thou cauſeſt that the wicked doe ſo boldly ſpeake euill of ſo good a thinge, in vttering innumerable reproches againſt the ſame, to th'end it may ſeeme the more odious and hatefull vnto all people. Vnderſtandeſt thou not, that, the more the nõbre are that conſent to vntrueth (although it bee but by diſſimulation) ſo much the greater is his power? & the more that vntrueth is maintained, ſo much the more is veritie vilipended & oppreſſed? Furthermore, by this meanes the wicked become more importunate, bloudthirſtie & cruell, againſt the true religion of God to confound it, & all thoſe that will not abandon the ſame. And ſo much the more cruelly do they execute their tyrannie vpon them that are conſtant, as they ſee their nombre increaſed by thoſe that forſake the trueth. Theſe are Temporiſour,

no new found Imaginatiõs, nor yet vaine cogitations, but the thing of it ſelfe is too notorius and manifeſt, by the dayly experience that wee haue hereof. How canſt thou nowe imagine and think, that thou offendeſt and hurteſt no mã by thine example, when thou doeſt annoye and moleſte all men thereby, euen the papiſt, the weake Chriſtian, and me, and ſuch other as I am? for this thy fact tourneth alſo to our great preiudice, in bringing vs into extreame danger, becauſe we will not doe as thou doeſt.

Temp. God defende that I ſhould be the cauſe of ſo many great euils.

Iren. I heare horrible thinges.

Euſeb. I do not ſpeak in parables but do plainely propoſe the thing, as it is to be cõſidered. And thou doeſt well, my frend Temporiſour, to deſire god to preſerue thee from being the

Musculus, w.

the cauſe of ſo many euils. But beware, leaſt thou onely require the ſame with the mouth, without the conſent of thy harte, and purpoſe to amende.

Temp. As farre as I can perceiue, thou conſtraineſt me, to communicate no more at the papiſticall ſeruices, onleſſe I will damne my ſelfe willingly, & alſo miniſter grieuous offences vnto other.

Euſeb. Euen ſo I do exhorte and counſell thee.

Temp. But I knowe diuers that haue another maner of iudgement. Some hold opinió that if I went not to thoſe papiſticall aſſẽbles, I ſhould miniſter occaſió of offence vnto the weake and ſimple. It is meete (ſay they) that we doe giue offence vnto the rude and ignoraunt: but it is an offence to contemne the common and deuine ſeruices: For the ſimple

by this occaſiō do thinke euill of vs, as mockers of the chriſtian religion, eſteeming vs to be heretikes,& enemies of the Church. Or at the leaſt wiſe they are prouoked by our example to leaue their publike ſeruices, which they as yet eſteeme to be holy and lawefull, and in ſo doing ſinne againſt their conſciences. To the ende therefore that wee doe not miniſter ſuch occaſion of offence, we ought to go to their ſeruices, till ſuch tyme as they are more planely inſtructed in the trueth of Gods word, and do abandon the ſame by their owne proper conſent, as wee haue done. Furthermore ſome doe ſtaye them ſelues vpon the fact and example of *Naaman* the *Syrian*, *Nicodemus* and *Ioſeph*, who were the ſecrete Diſciples of Ieſus Chriſte. If it were not grieuous vnto thee, Euſebie, I would deſire thee herein

to

to heare thine aduiſe.

Euſeb. It is eaſie to anſwere vnto their dreames, as touching the offence, which thou pretendeſt, it behoueth vs firſt of all to obſerue the difference betwixt the offence that is taken without any iuſt occaſion, and the offence that is giuen, whether it bee taken or no: To knowe (I ſaye) which of theſe two is ſinne. The offence taken without occaſion miniſtred, is, when that anie man is offended with that which of it ſelfe is both good and lawefull, as when the facte is ſuch that thereby thou oughteſt rather to imitate the ſame, then to bee offended therewith. And this is the offence that thoſe doe alledge for their excuſe the purpoſe to accompanie the Papiſtes at theyr ſeruices, leaſte happily the ſimple and ignoraunt people would bee offended if they

did not come thither. But (I affirme) that he that doth not come to theſe papiſticall ſeruices, hee doeth that thing that is neceſſarely required to his ſaluation, and worthie the zeale of a chriſtian. And this example is ſuch, that it hindereth not: and although ſome doe finde them ſelfes grieued and offended therewith, it is their fault, & proceedeth from thē-ſelues, and not from the example giuen: for they may not leaue the thing that appertaineth to their ſaluatiō, for any offence that other may gather therby: for if we ſhould leaue vndone all thoſe things, wherof the wicked gather offence, then muſt we abandon the pacience & benignitie of almighty god, the which alſo the impenitent do abuſe to their owne damnation. We muſt alſo lay aſide the great liberalitie of the father of houſhould, mencioned of in the

the goſpel, who gaue aſmuch to him that wrought but one houre in his vineyard, as hee that continued all the daye, nothing regarding the offence that the wicked and enuious perſons did gather thereof. Let thē alſo accuſe the prophetes, Chriſte, the Apoſtles and martyrs, becauſe they did not accommodate and frame themſelues, to the vulgare & common doinges of other. And finally becauſe that the wicked may gather no offence: it is therfore lawfull that the godly do renounce and forſake the bountie of the deuine maieſtie, in prouoking his indignation againſt them ſelues: were this expedient thinkeſt thou? Wherfore, if I refraine to damne my ſelfe, with thoſe that reſiſt the trueth, and prouoke the patience of god, do I euill? God forbid. If we may not do euill that good may come thereof, howe

much leſſe then ought we to doe euill, when no goodnes can proceede therof, but rather much euil: aſwel to thē that do it, as to thoſe that ſee it? The offence that is giuen, whether it be taken or no, is, when we do any vnlawfull thing, or els thoſe things that are indifferent, when they are ſo done that they offend the infirme and weake, for whoſe ſake we ought to abſtaine, although otherwyſe it lyeth in our powers to do them, not onely voyde of ſinne, but alſo vnto edification. This kind of offence being giuen, is very haynous, although no man be offended therewith: for if no man bee offended, that is rather to bee imputed vnto the free conſcience of the beholders (who might if they would, haue gathered an offence thereof) and not vnto him, that on his behalfe did miniſter the occaſion of offence: vnderſtan-

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Musculus, &c.

deſt thou Temporiſour, this difference of offence?

Temp. Verie well.

Euſeb. Vnderſtandeſt thou alſo which is euill, and which is not?

Temp. Sufficiently.

Iren. You put me now in remembraunce of diuers that are offended at the mariage of Prieſtes, but none are offended, that for the moſt part they are all giuen ouer vnto filthie whoredome, and common adulterie without all ſhame, leauing diuers deteſtable examples thereof, by the which al degrees of people ar greatly corrupted, and cauſeth the common title of our Chriſtianitie to bee infamed and ill reported of, euen amõgſt the infidels. This is the thing, that alwayes hath grieued me.

Euſeb. Thou ſpeakeſt wel, Irenie. Is it meete, that a Chriſtian mã fearing God, do abſtaine from lawfull

mariage, becauſe hee would not offend the ignorant: and in the meane time pollute him ſelfe with whoredome, the next way to depriue himſelfe from the kingdome of God? VVhat greater folly could there be? Herein may ye beholde the excuſe of thoſe that would haue vs go into the aſſembly of the papiſtes at their ſuperſticious ſeruices, becauſe wee ſhould not offende the papiſtes: but our duety is, to do directly contrary as it hath beene ſayd before.

Temp. Hetherto Euſebie, thou haſt ſufficiently proued, that the excuſes (the which I haue alledged) to auoyde offence, ſerueth nothing to this purpoſe. I would gladly heare nowe thine aduiſe, as touching the examples of *Naaman*, *Ioſeph*, & *Nicodemus*: for theſe examples are alledged of all thoſe, that with me do cõmunicate at the papiſticall ſeruices, only

Musculus, ii.

onely with the body, and not with the ſpirite, and truely for my peart when my conſcience did accuſe me of my doing in this behalf, I always called to my remembraunce the example of theſe men, for the probatiõ of my fact.

Euſeb. It is requiſite that theſe exãples be diligently wayed & conſidered, the which thing cannot be forthwith accompliſhed: wherfore, mine aduiſe is that we do referre the ſame vntill our next meeting and collation.

Iren. I am therewith verie well contented, for I haue now certaine buſines that calleth mee home, that being done, I will retourne againe: when, and where, it ſhal pleaſe you.

Temp. Seeing you both haue thus determined, I will not gaine ſaye it: but tell me Euſebie, when may wee come together againe to finiſh and

end this queſtion?

Euſeb. To morrow at this time, if it pleaſe you.

Temp. I am cõtented. To morrow then, ye ſhall find me (god willing) in this place at that hour appointed.

Iren. The tyme, and the place, pleaſeth me well.

Temp. I thanke you both of your good wil, if euer it lye in my faculti̇e, the occaſion ſo miniſtring, I will ſhow you the like.

Euſeb. We doe thanke thee that thou haſt vouchſaued to call vs into this pleaſant place.

Iren. I will go before. Folow you at your pleaſure, God bee with you both.

Tem. God keepe thee my friend Irenie, wee will follow thee by and by.

The end of the 3. Dialoge.

The Collocutours. The Temporiſour, Euſebius, and Ireneus.

Temporiſour.

IF theſe examples of *Nicodemus*, *Ioſeph* of *Arimathia*, and *Naaman* the *Syrian*, the which I, and my ſemblables are accuſtomed to vſe, do not bring vnto me ſome preſent conſolatiõ, I am vtterly vanquiſhed and ouercome, I know then no way to eſcape, I can not tell, how hereafterwardes to excuſe my ſelfe, neither towardes God, nor my conſcience. And I doubt greatly that they being narrowly ſcanced and conſidered, will litle ſerue for my purpoſe. For here before when I began to vſe them for mine excuſe, me thoght alwayes they ſemed vnto me weake to defend this my diſſimulatiõ: yet we did alwayes alledge

them againſt thoſe that did reproue our doings, fearing to leaue our wickednes vncouered and naked. This is the cuſtome of our fleſh, for ſhee cannot abyde the reproſe of ſhame, although ſhe do both feele & know her nakedneſſe, but ſeeketh all poſſible meanes to couer the ſame. But yonder mee thinke I ſee comming both Euſebius & Irenius. I am happie that I did accompanie my ſelfe with them, for they are both tractable and gentle: therefore I will not be affrayde to purſue this matter both boldly and freely. VVhat my frends are ye come alreadie? I came but euen now hether to prepare this place for your comming.

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ie of
leſh.

Iren. There needed no ſuch diligence, for the place of it ſelfe is very commodious and pleaſant.

Temp. That is true. But herein I thought it good to ſhow my good will

will towardes you. But thou Euſebius, as farre as I can perceiue, thou commeſt not vnarmed.

Euſeb. Not ſo much as hauing about mee a litle knife, neither doe I prepare my ſelfe vnto the warre, but vnto a louing and friendly collatiō.

Temp. And yet mee thinke thou art not without weapons for the ſame, for either I do abuſe my ſelfe, or els the booke that thou haſt in thy hande, is a ſworde of the ſpirite.

Euſeb. Now I vnderſtande what thou meaneſt Temporiſour, I was yeſterdaye likewiſe armed with the ſame, although as then I had not this bugget, the which I haue nowe brought, therby the more diligently to examine by the by the ſcriptures the examples of *Nicodemus*, *Ioſeph*, and *Naaman* the *Syrian*.

Euſeb. Theſe weapons Ireneus, were more meeter for your Biſhops

then thoſe which they haue vſed of late yeares to murther Chriſts ſheep.

Iren. It is ſo, I cānot excuſe their doings in that behalf. I do often lament with my ſelfe this miſerable corruption & alteratiō of the eccleſiaſticall order, in beholding our fleſhly biſhops who ought to bee ſpirituall Paſtours, to become wolues in the ſteede of ſheepherds: and lyons, and like vnto all other cruell kinde of beaſtes, as their armes and badges declare the ſame: and where as they ought to be ſeeing biſhops, they are become ſo thorowly blind that they may be better called* Epiſcoti, thē* Epiſcopi: and whereas they ought to bee Catholikes, they are Cacolyces, that is to ſaye: cruell or euill wolues. In ſteede of eccleſiaſticall perſons, they are become ſeculer Princes, and Lords, & in ſteede of true Doctors, they are become

become perfect troublers.

Euseb. When we doe reprehende these vices with innumerable other through the which the Church of Christ is destroyed, then are we by those Bishops condemned for heretikes,& iudged to the fire, but now tyme serueth not to bewaile those things, as also wee shall profite nothing therin:for salt ones being corrupted, cannot bee restored to perfection againe.The Lord wil come shortly into iudgement, and reakon with those wicked seruants to their eternall damnation. *Matt.*

Temp. Let vs referre those people vnto the iudgement of God: and if it please thee,Eusebe,I pray declare to what ende these examples of *Nicodemus*, *Ioseph*, and *Naaman* the *Syrian* tende vnto:the which,not onelie I my selfe, but also allmost all other do alledge for their excuse,

namely thoſe that for feare of puniſhment of the higher powers doe go vnto the papiſticall ſeruices.

Euſeb. I am rightwell content. But declare firſt of all, how you doe alledge theſe exãples for your purpoſe and profite.

Temp. Whereas for feare of the wicked, wee diſſemble our opinion touching the papiſticall religion, in cõmunicating with thẽ at the ſame: we thinke we may lawfully do it, & ought not therof to be reprehended as of an vnlawfull facte: ſeeing that it is manifeſt that the like hath bene done by diuerſe godly men before vs, as witneſſeth the ſcriptures, who as we reade, were neither reproued nor condemned therefore. *Nicodemus* was not ignorant of the trueth, & he loued verie well Ieſus Chriſt, who alſo had him in good reputatiõ and yet all this notwithſtanding, he

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fearing the Iewes did diſſẽble theſe things. neither did he withdraw himſelfe from the companie of the enimies of Chriſt. The like thing is mẽcioned of Ioſeph of *Aramathia*, who as ſaith the ſcriptures was a ſecrete Diſciple of Ieſus Chriſte, & that for feare of the Iewes, amongſt whome hee liued. It is likewiſe ſpecified of *Naaman* the *Syrian*: That the Prophete *Elizeus* did graunt him leaue, that he being in the temple of *Remmon* before ſtraunge gods, for the aſſiſtance of his king, to knele downe, notwithſtanding that by an excellent miracle, he was lately come to the knowledge of one onely true God: if theſe men might then liue ſo without offence, I would gladly vnderſtand from thee, wherefore their examples, doeth nothing helpe our matter? They kept their faith ſecret in their hart, & outwardly did com-

Iohn. Ioſep.

4. R. Na.

municate with thoſe whome they knew to be aduerſaries to the truth. They did them in all thinges like as we do now: I meane, I and my ſemblables. If this diſſimulatiõ (as thou calleſt it) did not hinder their ſaluation, wherefore then is it damnable vnto vs? is God chãged, in condemning now, the thing that he before ſuffered in his children? I thinke it not to be true. For euen as he is alwayes one, and immutable, euen ſo cannot his determination chaunge more at one time, then at another.

Iren. Thou reaſoneſt ſtrongly, Temporiſour.

Euſeb. Thou thinkeſt ſo: but haue a litle patience, & thou ſhalt iudge otherwiſe.

Temp. Mine argumentes are ſuch Euſebie, as diuers doe thinke them verie ſtrong.

Euſeb. Becauſe that they are pleaſant

ſant vnto the ſinnefull fleſhe, therefore do ye greedily imbrace them, & deſire more that they might bee firme and ſtrong, then that ye think thē ſo indeed. For either I am greatly abuſed, or els ye do wittingly deceiue your ſelues. But nowe let vs come to your arguments, and to begin withall, I doe admoniſhe you of one thing: that is, that all thoſe that vſe to alledge theſe argumentes for their excuſe, are not in one like ſtate and conditiō, although they do acknowledge the ſame trueth that we doe. With the hart ye loue the goſpell of God, but outwardly ye communicate with the papiſts: hitherto ye agree together, but on the other ſide there is a difference, for ſome of you haue publikely renounced the papiſme, and haue theſe certaine years frely approued the doctrine of the goſpell, as I, & other haue done.

But nowe temptation being come, they leaue the euangelike churches and retourne to the papiſme and papiſtrie, to the ende they may liue the more without daunger in this worlde: and thou art Temporiſour, one of this companie. The other ſort although in their hart they acknowledge the trueth, yet did they neuer publikly confes the ſame nor maintaine it, neither yet renounced the exteriour communication with the papiſts, but ſtill perſeuer in the ſame hitherto, of which ſort there is in the world no ſmall nombre: and namely in this land of Almanie. Who is he that doth not nowe perceiue the great differẽce that is betwixt theſe two ſortes of people, and that to no purpoſe, they doe both alledge for them ſelues the examples of *Nicodemus*, *Ioſeph*, and *Naaman* the *Syriã*: And firſt, as touching thee, Tempo-

porisour, & thoſe that are like vntó thee: who haue preſently forſaken the true religion, the which ye haue publikely maintained, and are now reuoulted and tourned backwarde into the ſame mire and puddle, from the which ſomtime yee were iſſued out, & deliuered. Truely theſe exãples of *Nicodemus*, and of the other two, doe nothing ſerue for your excuſe, neither doe ye in any reſpect imitate their doinges. For if theſe examples might ſerue for the defence of any diſſimulatiõ, yet ſhould it not ſerue for your ſide: but rather for them of the other partie. Who, as they did neuer publikely profeſſe the goſpel, ſo can they not be accuſed of any reuoulting or renoũcing in that behalf. The thing is apparant and without contradiction. For whẽ as Nicodemus and Ioſeph did diſſemble their faith for feare of the

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Iewes, they were but newely come vnto this doctrine, hauing the ſame only inwardly incerted in their harts without either as yet forſaking the iudeiſme, or els publikely ioyning themſelues to the faithfull congregation of Chriſte. VVhat like thing find they nowe here in the example of theſe men wherby they may iuſtly excuſe their doinges: thoſe (Iſay) that of late did publikely aduouch the goſpell, and are now reuoulted from the ſame, in tourning to the papiſtidall ſuperſticions, as dogges vnto their vomite? And that which I haue ſpokē of *Nicodemus* & *Ioſeph* may alſo be veryfied of *Naaman* the *Syrian*: who being a Panim, was newly come vnto the knowledge of god, without euer being vnited vnto the ſocietie of the people of god and their religion: yea, hee was all together newe and young in his faith

faith, and in the knowledge of god, who had healed him. Conſider now I praye you, howe much this his example ſerueth to couer the facte of our diſſembling Chriſtiãs: who not onely for the ſpace of many yeares haue beene perfectly inſtructed in the trueth, by ſincere doctrine, but alſo vnited and knit vnto the ſame by holy ſacramẽts purely miniſtred? Is there any appearaunce or likelyhoode herein?

Iren. As farre as I perceiue by thy communication, they defend themſelues verie poorely.

Temp. I harken, & vnderſtand all.

Euſeb. I pray thee my friend Tẽporiſour, tell me by thy conſcience. In the beginning when thou didſt tourne from the papiſme, didſt thou neuer call to thy remẽbrance theſe examples? wert thou not then as ingenious & witty to ſow ſigleaues to

gether to couer thy ſelf, as thou art now? And wherfore? for (thou ſayſt) it was not then needefull: for the reuoulting frō the papiſme, required no ſuch defence and couering. But now if ye might retourne againe to the papiſme without ſinne by outwarde communication, contenting your ſelfes to beleeue only with the hart, ye might more iuſtely haue remained in the papiſme without forſaking the ſame, in reſeruing your faith ſecretely in your heart, and aſwel might ye haue defēded thē your diſſimulation by theſe examples, as ye do now. VVho compelled you to forſake your ancient religiō? Truely the feare wherewith preſently ye ar aſtonied, doth moue you more to retourne againe to the ſuperſticiōs ones forſaken, then did at the firſt, the charitie & deſire of vnion moue you to come to the trueth: inaſmuch

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as againſt your conſcience yee are now declined again to your former communication, of ſuperſticions & falſe ſeruices.

Temp. Thoſe then are not culpable, that haue not as yet forſaken the outward ſocietie and felowſhip of the papiſtes, although they haue vnderſtanding of the trueth, but do perſeuer ſtil in this communication, the which not withſtãding they doe not allow in their hartes?

Euſeb. I ſay not ſo Temporiſour: But rather by this communication doe labour to admoniſh you, howe vnaptly ye do apply to your behoue theſe examples of *Nicodemus* and *Ioſeph.* As touching the *Nicodemiſtes*, herein they differ from you, that although they be not voyde of ſinne, yet (I ſuppoſe) that they do not ſinn ſo grieuouſly as ye do. VVherefore to the ende yee may more plainely

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perceiue that your fact cannot bee excuſed by theſe examples. I will leaue you, and examine the cauſe of thoſe that more iuſtly may be called Nicodemiſtes, thē you. Who, if they cannot be excuſed by theſe exāples, as it ſhal notably appeare: then may we eaſily decerne & iudge how litle the ſame ſerueth for your defence. For if their doinges be damnable, & cā find none excuſe by theſe examples, there is no man ſo voyde of vnderſtanding that doeth not eaſilie perceiue, that much leſſe is your fact excuſable, and cannot be compared to the examples of *Nicodemus*, *Ioſeph*, and *Naaman* the *Syrian*.

Temp. I perceiue well to what ende thou pretendeſt Euſebie. Thou ſhalt doe me great pleaſure to examine this matter narrowly.

Euſeb. Let vs firſt conſider the doings of Nicodemus and Ioſeph.

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Musculus, W.

In theſe exãples there is ſome thing to bee reprehended, ſome thing to bee excuſed, and ſome thing to bee praiſed and commended. This thing is to be reprehended, that they fearing the Iewes, more then god, durſt not confeſſe the trueth which they did know, and durſt not ioyne them ſelues to Chriſt amongſte his faithfull flocke, but hiding almoſt their faith, did yet communicate with the enimies of Chriſte. Confeſſeſt thou this point Temporiſour?

Whe tende exam of Ni demu Ioſep

Temp. Yea, proceede.

Euſeb. This thing in their doings was excuſable: that the ſeruices whereat they did communicate were not the ordinances of men, but of God, and therefore not vtterly to bee diſpyſed as things odious and ſuperſticious, and although the time did approche wherin they ſhold be aboliſhed: yet as thẽ it was

not manifeſted & openly knowen, but remained ſo obſcured and hyd, that many yeares after the reuelatiō of the Goſpell, the multitude of the faithfull in Ieruſalē were yet deteyned vnder theſe legall obſeruatiōs, as it plainly appeareth in the booke of the Actes the 11. Chap. Thou agreeſt to theſe things alſo Temporiſour?

Temp. I cannot gayne ſay it.

Euſeb. Firſt of all then, this thing in them was worthie praiſe, for that in their harts they did approue and allow the veritie, which other princes did impung and condemne: furthermore alſo for that they did not conſent & agree with the phariſies in their Synagoges, conſulting againſt Chriſte, but did withſtande, their determinations to the the vttermoſt of their powers. As S. Luke mencioneth of Ioſeph of *Arimathia*,

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in his 23. Chap. and S. Iohn of *Nicodemus* in his 7. Chapter. Thirdly, when as the maieſtie and glorie of the Goſpell of God, ſeemed to the outwarde appearance to be vtterlie ſubdued and ouerthrowen: to witte when as Chriſte was crucified and deade, and his Apoſtles, the one hauing betrayed him, the other denied him, and the reſt forſaken him, all this notwithſtanding, theſe worthy perſons without any maner of diſſimulation did then boldly declare both to *Pilate*, & to the high prieſts and Phariſies, their faith and confidence, in him whom they had crucified by the begging of his body, and burying the ſame ſo honorably as was poſſible: canſt thou impung, or haſte thou any thing to replye againſt theſe things, Temporiſour?

Temporiſour.

Nothing at all. But doe mer-

uel greatly, wher about thou goeſt?

Iren. That is eaſie to be perceiued.

Euſeb. Harken, and I wil tell thee whether I pretende: we haue peruſed and conſidered what it is of the example of Nicodemus and Ioſeph, whereby diuers thinke to couer the diſſimulation of their religiō, whom we will call Nicodemiſtes, becauſe it ſhall not need oftē to vſe any circumlocution. This example containeth three things. The firſt is, reprehenſible, the ſecond excuſable, and the third commendable. Now I demande of thee Temporiſour, which of theſe thinkeſt thou, that a man fearing god, ought to followe?

Temp. The anſweare is ready: to witte, the thirde, the which euerie Chriſtian heart acknowledgeth to be only commendable, both before God and man.

Euſeb. Thou anſwereſt well. For

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to this end ſerueth all examples, namely, to ſtirre vp in vs a certain imitation and folowing. But wee may not imitate and follow theſe things that neither are of them ſelues, nor yet cannot bee in vs commendable and praiſe worthie. And therefore it behoueth vs to vſe a great diſcretion, in following the examples of Saintes, to decerne betwene the doings that are cõmendable, and thoſe that are vicious & culpable: hauing neede of pardon, by the grace and mercie of God in Ieſu Chriſte. For it were a prepoſterous and pernitious imitation that a Publicane ſhould alledge for his excuſe the example of S. *Math.* or an adulterer, the example of *Dauid*: a reuoulter and denyer of the trueth, the example of *S. Peter*: or a dronkard the dronkenes of *Noah*, for to couer their ſins by the examples and deedes of the

Saincts. VVhy rather doe they not followe the conuerſion of *S. Math.* the great repentance of *Dauid* and *Peter*, and ſobrietie of *Noah*? But let vs ſee what thing the Nicodemiſts, do folow in the exampie of *Nicodemus*, and for what purpoſe they doe alledge the ſame. Truely they doe it for nothing els, but thereby to excuſe their facte: but that thing needeth no excuſe, that deſerueth no blame, but is worthie praiſe: as whē they doe receiue into their heartes, with them, the veritie of Chriſt, the which the Princes of this world doe ſo extreamely perſecute, & doe not by any meanes agree and conſent with them to ſubdue and ſuppreſſe the ſame. But herein they pretende their excuſe, in that they fearing mē more then God, doe not vnite and ioyne themſelues publikely to the trueth, according to their faith and know-

knowledge, in renouncing and forſaking the papiſtical ſeruices, which they condemne in their hartes: but by a wicked diſſimulation do communicate at the ſame againſt their conſciences. And for to excuſe this their ſimulation, they do alledge the examples of *Nicodemus* and *Ioſeph*, not in that thing, that they did worthie praiſe, but in that thing, wherein thy ſinned: namely in their diſſimulation and feare of man. As if the ſinnes of the Saintes, might ſerue to excuſe ours. Vnderſtandeſt thou Temporiſour?

Temp. Yea.

Euſeb. Agreeſt thou alſo thereunto?

Tem. Truely I do not alow thoſe, that do rather alledge for examples the thing that is wicked, then that which is commendable: but for all that I thinke it can not bee denied, but that we may excuſe the infirmi-

tie of our faith, by the infirmitie of the Saintes, without being iudged and condemned for wicked, more then they: or as people hauing renoũced the knowẽ veritie, becauſe we dare not publiklycõfes the ſame.

Euſeb. Thou acknowledgeſt & confeſſeſt the infirmitie of faith that reſteth in the Nicodemiſts: but now is it meet & conuenient I pray thee, that weakelings, do alledge the infirmitie of the ſaints, thereby to excuſe their ſinne and infirmity? or rather ought they not accuſe themſelues, and with plentie of teares & all humilitie to haue recourſe vnto the throne of grace, thereby to obtaine remiſſion of their ſinnes, and confirmation of faith?

Temp. Thy reaſon is ſtrong, Euſebie, I cannot replye againſt it.

Iren. Truely Euſebie, I doe not heare theſe things vnwillingly.

Euſeb.

Euſeb. Let vs conſider furthermore this one thing: that Nicodemus and Ioſeph did communicate at the ſeruices and Ceremonies of the lawe, according vnto the commandemente of God: in the which ſeruices there was no impietie, ſuperſticion nor falſity: but the Nicodemiſtes of our time, do communicate at the papiſtry, being full of the falſe ſeruices of the ſaints departed, of Angels and Idols, with an infinite nombre of other ſuperſticions, that dayly prouoke vnto wrath the long patience, and benignitie of almightie God. Wherfore, I pray thee Temporiſour, what aggreement is there thinkeſt thou, betweene the doings of Nicodemus and Ioſeph, and our counterfeite Nicodemiſtes?

Temp. In mine opinion, none at al, for I perceiue now well ynough, the great differēce that is betwene thē.

But for al that diuerſe men (thereby the better to couer their fact) do apply the thing that is worthie reprehenſion in the papiſticall ſeruices vnto a good vſe, ſaying: that the principall effect thereof is directed vnto God, and to his Sonne Chriſt. And although there bee diuers humaine inuencions to much ſuperſticiouſly added thereunto, yet for all that the true and perfect ſeruice remaineth whole and ſound.

Euſeb. How may that be?

Temp. Peraduenture, Ireneus can tell thee better then I: for I neuer had them as yet in ſuch eſtimation as I thought them worthie, to bee commended to memorie.

Iren. Aſmuch as I can remember, I will recite. Firſt of all they ſay, and affirme that the papiſtical baptiſme may bee ſuffered as it is miniſtred, becauſe that the ſubſtaunce of the ſame:

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ſame: to witte, the worde and the water remaineth, notwithſtanding the ſuperſticions annexing thereunto of oyle, ſpittle, creame, ſalte, candle, chryſme, & exorciſme: notwithſtanding alſo the latine interrogations after the Symbole of the Apoſtles, and the ignorãt anſweres of the witneſſes or godfathers there preſent in the behalfe of the childe, being altogether done in a foreyne language not vnderſtanded of the aſſiſtantes. As touching the Maſſe, they ſay that they may go thereunto without ſinne, for although it be repleniſhed with diuers ſuperſticious Ceremonies, inuented by the biſhops: yet notwithſtanding it doeth ſtill retayne the principall effect of the inſtitution of Chriſte: to witte, the Sacrament of the body & bloud of the Lorde. As concerning Idols, they anſwere, that they paſſe of

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not of the Images of wood, of ſtone of golde, nor of ſiluer. The which they knowe well ynough, by the word of god, ought not to bee worſhipped: neither are they ſet vp, to be ſerued and honoured, but onely to helpe the memorie, to the ende that the laye and ignoraunt people may be prouoked by the remēbrāce of the ſaintes, to imitate their liues. As touching their chanting & ſinging, they litle paſſe & regard, wherefore or to what end the papiſtes doe ſing: for they in the meane time do pray to god, according to their faith, in commending thēſelues vnto him. This is almoſt the effecte of all that euer thy alledge for their excuſe.

Euſeb. If it were not for the preſent queſtion that I haue to anſwere I would Ireneus examine theſe their particuler excuſes, and proue manifeſtly, that they in ſo doing, do

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ſinne more grieuouſly then any other. But thou *Temporiſour*, knoweſt thou not that theſe their excuſes ar moſt deteſtable and wicked?

Temp. I confeſſe, and knowe the ſame to be moſt true.

Euſeb. Another tyme, the like occaſion being miniſtred, I will declare my iudgement in that behalf. In the meane time, conſider a litle this one thing. Theſe fooles paſſe nothing at all with what Church they do communicate, neither with what Prelates, and Prieſtes they do aſſotiate themſelues, at their diuine ſeruices. They thinke it ſufficient to reteine the ſubſtaunce thereof, although the appendaunces annexed thereunto be manifeſtly wicked. For whereto ſerueth all their Ceremonies in their temple, but onely to ſeduce their auditour, in making them like vnto themſelues: to witte,

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Simoniackes, Fornicatours, ydle bellies, ſkoffers, and ſlaughtermen of the poore ſheep of Chriſt, being condemned by their owne decrees, that whoſoeuer heareth the maſſe of ſuch a one, hee committeth moſt abhominable & grieuous Idolatrie, neither do they paſſe any thing at al of the which is ſpokē by the mouth of the prophete. I haue hated the congregation of the vngodly: Neither will I ſitte downe with the wicked. But let vs leaue them there, and retourne to our matter. I pray thee nowe Temporiſour tell mee, is this example of *Nicodemus* and *Ioſeph*, ſufficiētly examined, or deſireſt thou yet to know any other thing therin?

Temp. No more for this preſent.

Euſeb. Let vs come now then to the example of *Naaman* the *Syrian*.

Temp. VVee thinke our ſelues to haue herein a great ſtay.

Euſeb.

Euſeb. Let vs conſider now, whether it ſerueth any thing for your purpoſe, or no. Let vs ſee the ſtorie which is in the fourth booke of the Kings, the 5. chapter. This example is alſo partely commendable, partly excuſable, and partly reprehenſible: it is commendable, in that he doeth not attribute the power of his miraculous healing of his leproſie, neither vnto the watter, neither vnto *Eliſeus*: but vnto the onely God of Iſraell. And furthermore he did immediatly acknowledge and confes, that there was none other god, but the god of Iſraell: by this confeſſion reprouing all other Gods, as vaine & falſe. And thirdly in that he proteſted and purpoſed to do more ſacrifice vnto none other gods, but onely vnto the Lorde, in vtterly renouncing the ſuperſticious ſeruices of all ſtraunge gods, the which hee

had ſerued in times paſt, in aſmuch as he was then fully perſwaded, that they were no gods, but the works of mens hands. Theſe are his doinges, wherein he is to be commended & praiſed, beſide that he did not ſhow himſelf ingrate and vnthankfull towards the prophete. This is excuſable in his fact, in that he requireth to haue the burthen of two moylles, of the earth of Iſraell, for to make an aultar, vpon the which he might ſacrifice vnto the god of Iſraell. God truely hath no regarde vnto thoſe thinges. But in aſmuch as in that time the people ſerued god by outward ſacrifices, this good mā knew not how to ſhow forth his faith and new religion of his hart, then by doing ſo as he ſaw it requiſite amōgſt the Iſraelites. But this is reprehenſible, that he hauing acknowledged and confeſſed one onely true god, did

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did not forthwith withdrawe himſelfe, from the court and ſeruice of his king and maiſter: but (remaining ſtill in his eſtate) did his accuſtomed ſeruice towardes the King: yea, and that namely in the Temple, where as ſtraunge gods were worſhipped, the which aboue all other thing he ought to haue deteſted and abhorred, conſidering his former proteſtation and promiſe. This fault alſo hee him ſelfe acknowledged and confeſſed in his facte. For marke what he ſayd vnto the Prophete. There is one thinge, for the which I deſire thee to praye the Lorde for thy ſeruante, that when my maiſter goeth into the Temple of *Remmon* for to worſhippe, and hee leaning vpon mine arme; if I doe worſhip alſo, that the Lorde will bee mercyfull vnto his ſeruaunt, [illegible] of this thing.

Theſe words declare euidently, that he did know, that he could not without offence, from thence forth bow his knee in the Temple of *Remmon*: no, not for the ſeruice of the King his maiſter, in aſmuch as he had proteſted before to worſhip none other but the onely true god of Iſrael: and therefore hee deſired the prophete, that he would pray to god for him. He did not as thē thorowly purpoſe and determine with himſelfe to doe ſo: that is, to worſhip in the temple, but fearing, leaſt he ſhould not bee ſuffered to exempt himſelf from his office, he ſaid not, I will worſhippe: but, if I doe worſhip in the Temple of *Remmon*, that is to ſay: if I cannot relinquiſh and forſake mine office. Alſo I vnderſtand this ſeruice of his to bee an inclination and ſubmiſſiō that he vſed towardes the King, and not a ſeruice that he purpoſed to do

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vnto ſtrange gods : which thing is eaſie to be vnderſtanded by the circumſtance of the text, for he did not ſay abſolutely, if I do worſhip in the temple of *Remmon*: but, when that my Lord the King doth enter for to worſhip, &c. The Hebrewe worde, which wee call (worſhip) ſignifieth properly, to incline and bowe the knee. This good faithfull man had now no deſire to worſhip any more the God *Remmon*, but for aſmuch as he knew that it was not ſufficient, to abſtaine onely frō the worſhipping of ſtrange gods in his harte, onleſſe he did alſo abſtaine frō all outward appearance of adoration: therefore, he aſketh pardon of the ſame, praying that the Lorde would diſpence with him in his facte. Theſe thinges are ſo manifeſt in this hiſtorie, that euery one that readeth it, doth forth with perceiue it, except it bee the

Nicodemiſtes. Nowe I praye thee, Temporiſour, what thing is there herein that may ſerue for thy defence, and other thy fellowes?

Temp. This thing truely maketh for vs, in that, although hee did acknowledge the true god, yet neuertheleſſe, hee fearing to offende his King, did according to his accuſtomed maner (although it were now againſte his will) worſhippe in the temple of *Remmon* in aſſiſting at vnlawfull ſeruices.

Euſeb. But that is not certainlie knowen whether hee did ſo, or no. For he ſaid: if I worſhip in the temple of *Remmon*. And yet ye conclude that hee did aſwell worſhip after his conuerſion as hee did before: what maner of conſequence is this (becauſe he ſaid if I do worſhip) thereby to conclude that he did worſhip. But I admit hee did worſhippe: yet,

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were it but a fact reprehenſible: the which, as I haue declared before, ye ought not to alledge any example of any reprehenſible facte of anie Saint, to imitate & follow the ſame. And if ye will all gates be the followers of the thing that is reprehenſible, at leaſt wayes ioyne this alſo thereunto (praye ye the lord to pardon your diſſimulation) but ye cannot do that, onleſſe firſt of all ye cõfeſſe the faulte, and then ſorow earneſtly in repentaunce: but this laſt parte hindereth you greatly to aſke pardon, for ye your ſelfes know that ye ought no: to hope for pardon of any ſin, without repẽting the ſame, and if yee did vnfainedly repente it, then would ye indeuour your ſelues to leaue it.

Temp. Wee eſteeme this fault (if at leaſt wiſe there be any) to be very light and tollerable, and to bee

amongſt the nombre of the ſinnes, that are called veniall.

Euſeb. Ye do then mitigate your ſinnes, when that ye cānot all together couer thē. But how much better were it to way them a litle more, to the end yee might the rather bee occaſioned thereby to leaue your faults, and more ſurely obtaine pardon for the ſame? It is not the propertie of a noble and faithfull harte, to extenuate and mitigate his owne faultes.

Temp. But the prophete himſelfe did not make ſo much a doe about this matter, as I perceiue thou doeſt.

Euſeb. How ſo?

Temp. Open the booke, and read therein, what anſwere he made vnto him.

Euſeb. w ill reade it. The text ſaith thus (vnto whome he ſaid: goe in peace.) VVhat thing gathereſt thou

thou hereof?

Temp. What? that the prophete did not iudge, that *Naaman* ſhould ſinne, if for the fauour of his maiſter hee did worſhip in the Temple of *Remmon*, or els that his ſinne was ſo light and veniall, that God would eaſily pardon the ſame.

Euſeb. This is your expoſition, becauſe it pleaſeth you beſt, in aſmuch as it ſeemeth to permit your ſinnes to remaine vnpuniſhed. But I pray thee my frend Temporiſour? what did this *Syrian* demand of the Prophete?

Tem. That hee would pray vnto the lord for him that he would pardon him, if euer hee did worſhip in the Temple of *Remmon*. (phete?

Euſeb. What anſwered the Pro-

Temp. Thou hardeſt it euen now. Goe (ſayd hee) in peace: the which words import a plaine cõſentemẽt.

Euſeb. Yea forſooth, to that which he demanded. Hee aunſwereth not concerning the pardō, which is only in the hands of god, but only cōcerning his prayer: to witte, that hee would pray vnto the Lord for him, according to his requeſt. So that we cannot hereby conclude, that ſuch kinde of worſhipping ſhould bee voyd of ſinne. The which thing, if it had bene true, aſſure your ſelf, the Prophete would plainely haue told him the ſame, to the ende that hee ſhould make no conſcience of ſinne in that, wherein there was no ſinne.

Tem. In this point I agre with thee.

Euſeb. Thou ſeeſt then, that there is ſinne, in ſo doing.

Temp. I confeſſe it.

Euſeb. But thou eſteemeſt it to be ſuch, as the Lord will eaſily pardon the ſame?

Temp. Euen ſo ſeemeth to ſignifie the

the consentement of the prophete.

Euseb. It behoueth vs diligently to consider in the person of this *Syrian*, certaine circūstances & causes, which differ greatly from you which also moued the Prophete to accord so easily vnto him his demaunde, in suffering him to departe in peace. The which nothing agreeth with your dissimulation, although you doe alledge this example neuer so often, therby to couer your sinnefull hypocrisie withall.

Temp. Which are they?

Euseb. I haue touched them partly here before. First he was a stranger, a *Syrian*, a Panim, and one that was in highe estate and great reputatiō with his King and Countrey, and newely come to the knowledge of GOD: yea hee was a new and tender plant in the faith of one onelie true God, and was not as yet

vnited and ioyned with the people of god by any Sacramentes, wherby hee could not, nor ought not to bee burthened with ſo great & waighty thinges, as thoſe that were more ſtronger and perfect: being inſtructed and nourished of long tyme in the true faith amongſt the people of god. Furthermore hee did proteſt & ſweare that hee would neuer ſerue more any ſtrange gods, but the onely god of Iſrael: in teſtimonie wherof, he took the burthē of two moyls, of the earth of that land, for to make therewith an aultar vnto the god of Iſraell: the which thing the Prophet would not haue permitted & ſuffered an Iſraelite to haue done, in aſmuch as it was not lawful for a Iew to ſacrifice vnto God in any other place, thē in that which hee had appointed and choſen. VVherefore as to a Panim and not to an Iſraelite:

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hee permitted vnto him that thing, which hee would not haue granted vnto an Iſraelite. For the prophete eſtemed it a great towardnes in the *Syrian*, that in condemning al other ſtrange gods, hee had acknowledged and confeſſed the onely true god of Iſraell, in proteſting to ſerue him only. It was not (I ſay) without a cauſe that the Prophete did ſo greatly eſteeme theſe beginninges in the conuerſion of a Panim. And that as touching the reſt, hee did ſo well incourage him, promiſing to demaunde of god pardon for him. I praye thee Tẽporiſour, what wouldeſt thou do, if that ſome great lord out of Turkie, for the like occaſion came hither amongſt vs: and hee, by ſome like miracle being conuerted to the chriſtian faith, and to the acknowledging and confeſſing of one onely Ieſus Chriſt, the onely ſonne

of god, and onely redeemer of mankinde: and then would proteſt and ſweare, that from thence foorth hee would contemne the Mahometical religion as falſe, & cleaue vnto the onely religion of Chriſte. And yet notwithſtandinge, would require that it might bee pardonned him, if at any tyme through the occaſion of his office, hee did come with his prince vnto the Temple of Mahomet, and there he leaning vpon his arme, ſhould alſo bee conſtrained to kneele downe with him? What thing (I ſaye) wouldeſt thou doe in this caſe? wouldſt thou not anſwere the ſelfe ſame thing that the prophete here anſweareth vnto the requeſt of the *Syrian*.

Iren. Pardon me, Temporiſour, in that I ſpeake my conſcience. Truely thou ſhouldeſt do very fooliſhly & vngentilly if thou diddeſt not aunſwere,

ſwere, euen as the prophete did.

Tem. Verely I would anſwer euẽ ſo.

Euſeb. But nowe conſider on the other ſide, if there bee any reaſon of excuſe for a Chriſtian: that after hee hath long time communicated with the miſteries of Chriſte, and being perfectly inſtructed in the knowledge of the Kingdome of God, and of the grace of the goſpell, would require the ſame to be graunted vnto him, that the Prophete hath permitted vnto this ſtrange *Syrian*, and that thou likewiſe wouldeſt permit vnto the Turkiſh Lorde, after thou hadſt wayed the circumſtãce of the cauſe & perſon? thinkeſt thou that your ſin is to be compared vnto the infirmity and frailty of *Naaman* the *Syrian*? Doeſt thou not remẽber this ſentẽce: to whõ much is geuẽ, much of him ſhalbe required? what mã ſo farre is depriued of vnderſtanding,

that wil require aſmuch of a childe, as of a man? or of a young plant, as of an olde tree? Euen ſo truely, hath pietie & godlynes their increaſings and growinges: for we doe a greate deale more eaſily ſupporte the infirmitie of thoſe that are beginners, then the remiſſe negligẽce of thoſe that are, or ought to be further inſtructed. VVhat ſayſt thou here vnto, Temporiſour?

Temp. I agree vnto all that thou ſayeſt: I am vanquiſhed and ouercome by the manifeſt trueth.

Euſeb. Doeſt thou acknowledge then, that theſe Nicodemiſtes haue nothing nowe in the examples of *Nicodemus*, *Ioſeph*, *Naaman* the *Syriã*. to couer their hypocriſie withall, but contrarie wiſe, that the infirme & new faith of theſe three, is a great deale greater and more better, then is theirs.

Temp.

Temp. I doe acknowledge it, and cannot withſtande it.

Euſeb. Tell me then, if that thoſe which haue not as yet outwardly renounced the papiſme (although that in their harte they do fauour & allowe the goſpell, yet for all that they haue not as yet publikely confeſſed the ſame) if thoſe (I ſaye) doe not finde in theſe examples any thing to excuſe their diſſimulation, as before I haue proued? how then canſt thou and thy ſemblables, who haue of long tyme publikely confeſſed the Goſpell, and renounced the papiſme, couer or defende by theſe examples your great hypocriſie in declining from the trueth?

Temp. I confeſſe vnfainedly, that there is nothing in theſe examples that maketh for our purpoſe, inaſmuch as our cauſe is weightier thē theirs: ſo much the leſſe thē, do theſe

examples ſerue vs, then them. But tell me, what ſhall I doe?

Euſeb. What is it that thou aſkeſt of me? did I not ſhowe thee before? My counſell is that thou doe as thou ſeeſt mee do. I admoniſh thee in the name of Ieſus Chriſte, that thou no more ſearch excuſes for thy ſinnes: but confeſſe thy fault, and forſaking the ſocietie of all vnlawefull and ſuperſticious ſeruices, ioyne thy ſelfe with thoſe that walk directly in the true religion of Chriſt. Praye alſo the Lorde to pardon thy tranſgreſſion, in that thou haſt abuſed by thine example thy weake brethren, offended the ſtronger, & confirmed the Idolater in his Idolatrie. Thou haſt hereof many notable examples for to appeaſe and aſſure thy conſciẽce againſt al the barkings of the wicked and vngodly: which ſhall ſerue thee for thy better cõfirmatiõ, then

Musculus, W.

then thoſe abuſed exāples that thou haſt hitherto alledged. Followe rather the example of the prophets & Apoſtles, & diuers other godly mē, that haue alwayes by outward facte declared the inwarde faith of their harte, and did not as yet make any ſeparatiō betweene the in interiour and exteriour communicatiō in religion. Why rather doeſt not thou allow & follow the example of *Tobias* in the which is no reprehenſion then thoſe which hitherto thou haſt alledged to couer thy ſinnes withal? *Tobias*, although he was the yōgeſt of his trybe & lynage, and although the Iewes of the 12. Tribes went to the golden Calues of *Ieroboam*, hee fled from all their companies, and went vnto Ieruſalem, vnto the temple of the Lorde, wheras hee did worſhippe (according to the lawe) the Lorde God of Iſraell.

Thoſe whoſe companie hee auoyded, were alſo Iſraelits aſwell as he, and did boaſt of the true god, and of his true ſeruice, aſwell as hee, in condemning all thoſe, that for to ſerue the Lord, would goe to Ieruſalem (in aſmuch as the Lorde was no accepter of perſons nor places.) I praye thee Temporiſour, tell mee, why diddeſt thou not aſwell choſe this example, wherein there is no vice nor thing worthie of reprehenſion (but commended by the ſcriptures) aſwell as the other?

Temp. VVhat is it that thou enquireſt, Euſebie? the anſweare is ready. *Nicodemus*, *Ioſeph*, and *Naaman* did pleaſe vs better, becauſe that their examples ſeemed better to agree with the eaſe of our fleſhe, and to cõtinue vs in a more worldly ſecurity, then the example of *Tobias*.

Euſeb. For aſmuch now, as thou vnder-

vnderſtandeſt that point ſufficiently. Tell mee what doeſt thou from hence forth purpoſe to do?

Temp. I purpoſe by gods grace to withdraw my ſelfe from al hypocriſie and ſuperſtition, vnto the confeſſion of the trueth, and foraſmuch as this determination is mixt with many dangers: I moſt inſtantly deſire the Lord to pardon and forgiue me mine offences paſt: as alſo that he will vouchſafe from hence forth to fortifie my faith againſt all the aſſaultes of the deuill.

Euſeb. The Lord confirme thee in this thy purpoſe: That againe at the firſt brunt thou do not recule back, and geue place vnto the enemie, as one vtterly diſmayed and aſtonied. Remember alwayes the thing that I did admoniſh thee of in our firſt collation: to witte, that thou doe in tyme withdrawe thy ſelfe from this

dissimulation : otherwise thou art in daunger to lose the pricke of thy conscience, that doeth as yet continually admonishe thee, and so to fall into an obstinate blindlesse, and hardnesse of hart, & finally into desperation. For I pray thee Temporisour, consider diligently with thy selfe, what other thing can they attend and looke for, that being so vtterly abashed and affrayde at the threatnings of a miserable and corruptible man, do against their owne consciẽces communicate at vnlawfull seruices : but that also when the deuill shall assault them more greeuously & cruelly, they must needs be ouerthrowẽ, blinded, & brought into extreame desperatiõ? Thou knowest the fall of the * Monke *Hofmaister*, in this lãd of *Germany*: and of *Fraũcis Sphiera*, in *Italy*, who ar the gret admonicions of god, to those nations,

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Musculus, w.

to bee vigilant in the worke of the Lorde, conſtant in faith, patient in affliction, and by no meanes againſt their conſciences to deny the truth. Happie is hee, that can bee warned by other mens dangers.

Temp. I giue thee harty thanks of this thy great diligẽce vſed towards mee. In that thou haſt vouchſaued to preſerue and withdraw from the mouth of the wolfe, a poore ſtrayed ſheepe.

Iren. Foraſmuch as thy conſciẽce is ſuch Temporiſour, I can not giue the better counſell, then vtterly to deuide and withdraw thy ſelfe from our aſſembles, till ſuch tyme as thou mayeſt vnderſtande more plainley, that therein is nothing contained that may hinder thy ſaluation: and euen as I do counſell thee, ſo would I do my ſelfe, if I were ſo perſwaded as thou art.

Euſeb. Thou doeſt Irenie, as a mā of a modeſte and milde nature. I would to the Lorde that thou didſt thorowly vnderſtande this controuerſie in religion, I will not refuſe at any time when it ſhall pleaſe thee, to conferre with thee in this behalf, to thy further edification.

Iren. I thanke thee Euſebie, as yet I do not greatly fantaſie the matter: but if hereafter at any time my harte be inclined therunto, I will not forget thy great modeſty and fidelitie, but ſo much the rather deſire thy companie.

Temp. My friend Euſebie, for aſmuch as by the prouidence of God, I am by thy meanes induced to relinquiſh and forſake all papiſtrie, I pray thee do not leaue oftē to come and viſit mee at my houſe, continually to aſſiſte mine infirmitie with ſome comfortable Scripture of the

grace

grace of Christ.

Euseb. I will do it gladly. The lord confirme thee.

Iren. His peace, make an ende of all this controuersie, that so much troubleth the Church.

Euseb. Amen, euen so be it. Amē. The peace of Christe is not of this world, she is not voyde of the veritie of God, shee defendeth no errours, superstitions, false seruices nor any other execrable sinnes, nor yet the tyrannie of false Christians, but cōtrarywise she doeth pacifie the consciences of the faithfull towardes God, and thē amongst them selues. The same peace my friende, Irenie, make thee a true and perfect Irenie, that is to say, peaceable, and a louer of peace.

Iren. I desire it withall my harte.

Temp. I thanke yee both, that it hath pleased you to assemble here,

at mine instance. I offer you my seruice, and commende my selfe vnto your prayers.

Euseb. Let vs praye God, one for another, I wil go home to my house, you may follow whē it shall please you.

The end of the 4. and last Dialoge.

Psalm. 26.

I haue not dwelt with vaine persons: neither will I haue felowship with the deceitfull.

I haue hated the congregation of the wicked: and will not sit among the vngodly.

AN EXCELLENT Admonition and resolution, of the godlie and famous learned man, *Cœlius Secundus Curio*. Dedicated vnto all faithfull Christians

to the end, they (being warned) may auoyd all superstitious & erronious papistical seruices. Translated out of French into English, by R. P.

Psalm. 16.

¶ All my delite is vpon the Saintes that are in the earth, and vpon such as excell in vertue. But they that runne after another God, shall haue great trouble.

Their drinke offering of bloud will not I offer, neither make mention of their names within my lippes. The Lord himself is the porcion of mine inheritance, and of my cuppe: he shall maintaine my lotte.

Iob. 8.

¶ May a rush be greene without moistnes? or may the grasse grow without water? no: but (or euer it be shot forth, and or euer it be gathered) it withereth before any other herbe. Euen so goeth it with all them that forget God, and euen thus also shall the hypocrites hope, come to nought. His confidence shalbe destroyed, and his trust shalbe a spyders web. He shall leane vpon his house, but it shall not stande. He shall hold him fast by it, yet shall it not endure.

(***)

AN EXCELLENT ADMONITION and reſolution, of the godly and famous learned man, *Cœlius Secũdus Curio*. Dedicated vnto al faithful Chriſtiãs, to the end, they (being warned) may auoyd all ſuperſticious & erronious papiſtical ſeruices. Tranſlated out of French into Engliſh, by R. P.

THE Brethren being as yet in Babylon, do aſke our aduyſe: to witte, if it bee not lawfull, and cõſonant with the worde of God, in a pure conſcience, to bee corporally preſent, to aſſiſte, and communicate at the Babylonicall, ſeruices, the heart being abſent and alienated from all ſuperſticion and vaine religion. To whome firſt of al, I anſweare: that is hard to geue cõſell to thoſe that are oppreſſed with ſo horrible tyrannie. In aſmuch as on the one ſide, their great calamitie doth incline the harte to pitie & compaſſion: and on the other ſide, veritie

veritie doth reuoke the ſame to him ſelfe. So that in determining, the minde is led hither and thither, into diuers ambitious and doubtfull cogitations. For I my ſelf hauing heretofore experimented the like paine and ſeruitude, haue learned for the loue of thoſe that are as yet deteined in the ſame, to leade my life in great ſorrowe and heauines. Albeit, not withſtanding that the harte cannot refraine it ſelfe from ſuch affections: yet neuertheleſſe it behoueth vs to trauell, that this our counſel and aduiſe be vtterly exẽpted, frõ al hatred, amitie, angre. pitie, and from al ſuch affection, as cuſtomably doeth reuoke the minde from the veritie and trueth. Wherefore I beſeech theſe my moſt deare brethrẽ to pardõ me, if in giuing connſell I ſhall ſpeake any thing that ſhal ſeeme ouer hard vnto them, not hauing accommodated

Musculus, in.

dated my ſelfe ſufficiently to their infirmitie: but rather to perſwade themſelues, that not onely by counſell, but alſo by ayde and facte, wee would moſt gladly in all poſſible maner ſupport their calamities.

VVherefore then in this deliberate determination wee will propone and ſet foorth twoo endes to the which all our doinges are to bee referred.

The one is the glorie of the kingdome of Chriſte, and the righteouſnes of the ſame. The other is the ſaluation of our brethrē, that is to ſay: the Church: Where vpon firſt of all, I will ſay thus much. That if we had perfectly learned Chriſte, and had onely knowen him to bee our wiſedome, ſanctification, righteouſnes, and redēptiou. If we had, I ſay, accumulated & heaped vp, our riches & treaſure in heauen, wheras he is ſet 1. Co

downe

on the right hand of god the father: ſhould haue now no neede of theſe aduiſes and conſiderations. For thē we ſhould knowe that our duetie is to abandon all worldly thinges for
1. 10. his ſake: as friendes, parents, riches,
14. countrie, and alſo our owne liues to the ende we might reſerue, keepe, & entertaine in al faithfulnes, the pure and perfect ſeruice of Chriſte, & the religion, honour, glorie and maieſty of his name. And furthermore wee ſhould endeuour our ſelues by all poſſible meanes not to offende our brethren, neither by fact, worde, nor diſſimulation: for whome Chriſt Ieſus our Lorde hath vouchſaued to ſuffer death: but rather in imitating his example we ought to be preſt & ready to ſhed our bloud for them, in confirming them in the trueth.

The firſt thing then, that it behoueth vs chiefly to attempte, is thorowly

rowly and perfectly to learn Chriſt, and to waxe rich in the excellent knowledge of his name: frō whence onely proceedeth the firmitie and conſtancie of the minde. For whereas ſome doe perſecute Chriſt in his members, ſome doe dēnye him before the Maieſtrates, and other ſome do diſſemble their faith in him: from what other thing doth this proceed (ſuppoſe we) but only of ignorance, & wāt of the knowledge of Chriſt? thoſe are vtterly voyd of the knowledge of Chriſt? that doe perſecute him: for if they had knowen him, they wold neuer haue crucified the Lord of glorie. Litle do they know him, that either doe denye him: or els doe diſſemble their knowledge that they haue of him. For aſmuch as ſuch a diſſimulation is a certaine kind of denyall. For if they had thorowly learned Chriſt, and had bene 1. Cor.

perfectly instructed in the doctrine of the gospel, if they had at any time receiued the spirit of Christ, and had tasted of the sweetnes of the cœlestiall grace: none of these thinges
1. should haue happened vnto them,
1. but rather (as it is saide of the Apostles) they would haue witnessed Christ with great confidence, in set-
6 4.9. 10. ting aparte all other things, & haue maintained his true seruice & pure religion with a meruelous constancie. Let those that thinke it lawfull to semble or dissemble in religion: tell mee, where appeareth in them the glorie of Christ? VVhere is the saluation and example of their brethren? by the which they ought to induce and bring them to Christ? as touching the glorie of God, it shineth not amongst them: in asmuch as by their silence and dissimulatiō, they do not only obscure it, but also as-

aſmuch as in thē lyeth they do vtter-
quench it. On the other ſide, how do
they procure the ſaluation of their
brethren, conſidering that by their
pernicious example they wounde
their conſciences, and confirme thē
in all ſuperſtition, and falſe religiō?
and yet not withſtandinge, they
knowe Chriſt to haue ſayd: hee that
confeſſeth me before men, I will al-
ſo confeſſe him before my father &
his angels: And he that will not cō-
feſſe and knowledge me before mē,
but deny me, I wil not alſo acknow- *Ma*
ledge him, but denie him before my
father: and as touching their brethrē
they are ignoraunt of the grieuous
threatninges of the Lorde vnto all *Ma*
thoſe that do offend one of the leaſt
of thoſe litle ones that truſt in him.
They are not ignorant alſo, of that
which his Apoſtle *Paull* hath ſayde
that al thoſe that ſinne againſt their *1. C*
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brethren, in wounding their weake conſciẽces, do ſinne againſt Chriſt. Where is it that the holy ſcriptures doeth approue any diſſimulation in religion, and holy things? Or rather where is it, that it doeth not reproue the ſame? Let ſuch perſons call to their remembrance, and diligently conſider the excellent example of the three worthie young Iſraelites, that in tyme paſt in Babylon (vpon the like occaſion miniſtred) did ſeriouſly debate this queſtion, in making a notable diffinition and reſolution of the ſame, worthie of all mẽ to bee imitated and folowed. Did they in any reſpect diſſemble? or rather did they not thinke it meeter, to expoſe them ſelues quicke vnto the flãmy fornace, then to inclyne to any diſſimulation? But the ſoule and minde (ſaye they) abydeth alwayes firmely fixed in God, although the

body

Musculus, W.

body do diſſemble in outward fact, at the papiſticall ſeruices (this they do alledge:) But let thē anſwere me: hath not God created and giuen, aſwell the body as the ſoule? hath he not reſerued and dedicated them both vnto himſelfe? Ought wee not to beleeue with the heart vnto iuſtification? and with the mouth and other exteriour ieſtures, ought we not to make confeſſion vnto ſaluation? The wife in abandoning her body to the vſe of another man, ſhal ſhee be excuſed towards her huſband, by ſaying that ſhe hath alwayes reſerued him moſt deareſt in her harte? no truely. And as this is no reaſonable excuſe, euen ſo is not the other: but rather much leſſe to be allowed. Thou which art but one, wilt thou deuide thy ſelfe? in dedicating the one part of thee, vnto Chriſt: & the other to Antichriſt? VVo worth

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this dulneſſe & cowardnes of mind, wherein reſteth ſuch peruerſity, that either for feare or for any other cauſe do decline from our duties & ſeruices, which we ow vnto the immortall God: we (I ſaye) whoſe part it were to ſuffer all maner of death for mortall mē. But they replye, ſaying: That for a ſinguler commoditie and profite vnto the Church of god: or for a good ende and purpoſe, it is ſometime lawfull to diſſemble. I anſwere that there is no greater commoditie then to obſerue the true & perfect religiō: there is no commoditie more greater then the glorie of Chriſte, and the ſaluation of our brethren. For we may in no wiſe do euill, howe litle ſoeuer it be, as witneſſeth *S. Paull*, to the end that good may come thereof: neither hath god any neede of our lyes, and diſſimulations. It ſeemeth that the Apoſtles

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haue ſome time diſſembled, but in very deede they did not diſſemble, but vnfainedly for a time they did obſerue that which was conteyned in the lawe, to the ende that by that meanes they might allure & winne the Iewes vnto the knowledge of Chriſt: wherein they did nothing againſt their conſciences, for aſmuch as the Ceremonies then vſed, were firſt eſtabliſhed by the word of god. But wee contrarywiſe, nothing regarding the promiſes, doe thoſe thinges not onely, not permitted of god, but alſo vehemently reproued by his holy worde. And firſt, as touching the forme and order of baptiſme, which the papiſticall prieſtes do now vſe, although it be true that the ſame be auayleable & effectuall vnto yong children, being baptiſed therewith, whome the prophanatiō of the ſacrament cannot anoye: yet *Mat*

notwithſtanding vnto the aged, & vnto thoſe that are ſufficiently inſtructed by the worde of god of the impietie of the ſame, it is vnto them nothing els, but the marke and tokē of the Babylonicall armie, whereby they ioyne them ſelues vnto Antichriſt, and proteſt to ſerue him in his warres. If any queſtion be of the ſupper of the Lorde, to the which the people ones in the yeare at leaſt doe runne ſo faſt? what other thing is it, but a generall monſter daye, of of the garriſon & ſouldiours of Antichriſt? If any do aſke our aduiſe of the maſſe? what other aunſwere cā we rēder, but that it is the great enſigne and ſtandart of Antichriſt, eleuated and erected vppe againſt Chriſte and his merites, vnder the which all the ſouldiours of Antichriſt doe aſſemble them ſelues: or els it is the great Image of golde erected

rected by *Nabuchodonoſor*, to the dedication and worſhipping wherof all the Babylonians do aſſemble and come together: the which alſo contrary wiſe all the Iſraelits of god do flee and abhorre. If any man aſke our aduiſe of their Canonical howres, of their Latin Mattens and Euēſon, and of their ſolemne ſinging & Ceremonies? VVee anſwere that they are nothing els, but the tabrets, harpes, vyalles and ſweet harmonie of the king of Babylō, and the pleaſant daunſing and melodie of the roſe couloured whoore attired in in purple. If any doe doubte, of the worſhipping of Idols, and of the inuocation of innumerable Saintes, wee certifie them that it is nothing els but a battaile and ſtriſe, wherein we do openly fight againſt god and his Chriſt. Finally if any do diſpute of the funerals and ſeruices of the

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dead? wee affirme it is nothing els, then vnfortunately to periſh in battell, in making compoſition with death and hell: thereby renouncing life and heauē (that is to ſay) Chriſte him ſelfe, in burying our ſelues with the wicked in vngodlines. O howe miſerable are we, if we acknowledg not theſe things: & more miſerable if we know them, and do diſſemble them: and moſt miſerable if we doe allow them, and openly defend thē. If the brethren doe conſider theſe thinges, and diligently examine the ſame, they ſhal eaſily know, to what end all things ought to be referred, & in what maner it behoueth them to liue. For if they do not ſet before them ſelues certaine determinate endes, whereunto they purpoſe to direct all their doings and counſels: then of force they muſt needs ſtraye from the right way. Wherefore as

we

we ſaid before, there are two ends ſet forth vnto euerie Chriſtian mā. The firſt: the ſeeking of the aduancemēt of the glorie of God. The ſeconde: the wealth and ſaluation of our brethren, as a thing annexed to the firſt. Now, inaſmuch as we are obliſhed vnto Chriſt, and do march vnder his ſtandart: it behoueth vs by all poſſible meanes to ſeek the aduancemēt of his glorie, and that with the haſard of our liues, and ſmart of our bodyes: onleſſe wee wilbe reputed Traytours to his Maieſtie. But forasmuch as diuers are ſo infirme and weake, and indued with ſo litle knowledge and faith, that they dare not publikly contemne and forſake the ſuperſticious ſeruices. I would counſell ſuch not to attempt or enterpriſe any thing raſhly: but to keep themſelues within the limites of their faith, without forſaking

their vocation, till ſuch time as they are growē vp into a more perfectiō, knowledge and ſtrength. Let ſuch (I ſay) continually frequent the reading of the holy ſcriptures in their houſes. Let them diligently repaire vnto ſuch as haue the gift of interpretation, and are of godly conuerſation. Let them often times praye vnto god the father of our Lord Ieſus Chriſt, that he wil increaſe their faith, ſo that at the laſt they may grow vp into perfect men, namely ſuch as becommeth the true diſciples of Ieſus Chriſt. And if at any tyme, either frailtie, or feare of men, or any other thing, doe cauſe them to withdrawe themſelues from this their purpoſed determination, in communicating with the papiſtes at their wicked ſeruices and execrable Idolatries: let them beware that they doe not by any meanes excuſe

their

Musculus, in.

their fact and doings: but rather accuſe and condemne themſelues, and that before god and their brethren, whome by their euill example they haue offended. In bewayling their miſerable ſeruitude and wante of ſtrength, to reſiſte temptation. Aſ- 1. Cor. 1
king pardon of the lord, in committing them ſelues wholy to the mer- of God, to the ende (that they being voide of counſel, what to do) it may pleaſe the Lorde to giue them ſuch hartes and conſtant mindes rather to ſuffer death for the glorie of his name (if neede require) then continually to liue in vnquietneſſe of cō-ſcience polluted with ſinnefull Idolatrie: Or els if it pleaſe him not to giue them ſo great a gift, and fruite of faith, which is giuē but vnto few, that thē hee will vouchſafe to ſhow them the meanes and waye, by the which they may eſcape frō ſo great

tyrannie, in ſeruing the Lorde in a pure and free religion, in a quiet & peaceable place. The which thing truely, our good cœleſtiall father will performe: and will not ſuffer vs to be aſſaulted aboue our ſtrength: but wil accompliſh the good deſire of his ſainctes, in ſatiſfying thoſe that thirſt after righteouſnes. Wee haue by the aſſiſtaunce of God his ſpirit, produced this litle admonitiō, for the conſolation of our brethren, being as yet in the Babilonical captiuitie, amongſte the papiſts: forasmuch as wee were informed that they required oure aduiſe herein. Wherefore if they deſire to bee further inſtructed of any thinge els by vs, as are the declaration of the places that ſome are accuſtomed to alledge out of the holy ſcriptures, for the defence of their diſſimulation: or els the refutation of thoſe things

that

that are more ingeniouſly, thē faithfully of diuers excogitated and produced: or els if there be any that (not cōtented with this my wryting) deſire further to be inſtructed and ſatiſfied: let ſuch read the writings & iudgementes, of ſuch learned and vertuous brethren, as haue moſt purely & ſyncerely intreated of thoſe matters: whoſe writing I doe moſt gladly auowe and allowe: ſo that there needed not in any thing our aduiſe herin, if we had not bene inſtantly requeſted thereunto by certaine brethren, whoſe earneſt and godly deſire, we wold not, nor durſt not refuſe. The Lord haue mercie vpon vs, and ſhortly breake ſathans head, and throwe downe all power, that ſtriueth to hinder the true and pure ſeruice of god. Amen.

FINIS.

1. Corinth. 6.

SEt your ſelues at large, and beare not yee the yoke with the vnbeleeuers. For what felowſhip hath righteouſnes with vnrighteouſneſſe? or what companie hath light with darknes? or what concorde hath Chriſt with Beliall? either what parte hath he that beleeueth with an infidele? or how agreeth the Temple of God with Idolles? For yee are the Temple of the liuing God (as ſayth God): I will dwell amongeſt them, and walke amongſte them: and will be their God, and they ſhall bee my people: wherefore come out from amongſt them, and ſeparate your ſelues from them (ſaith the Lorde) and touch no vncleane thing, ſo will I receiue you, and will bee a father vnto you: and yee ſhalbe my ſonnes and daughters, ſaith the almightie Lorde.

Iob. 20.

KNoweſt thou not this (namely) that from the beginning (euer ſince the creation of man vpon earth) the gladnes of the vngodly hath bene ſhort, and that the ioye of Hypocrites, continued but the twinkling of an eye.

(***)

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Musculus, M.